

MAP OF TRAVANCORE

Scale 16 Miles = 1 Inch

30 Miles

COCHIN TERRITORY GOIMBATORE DISTRICT



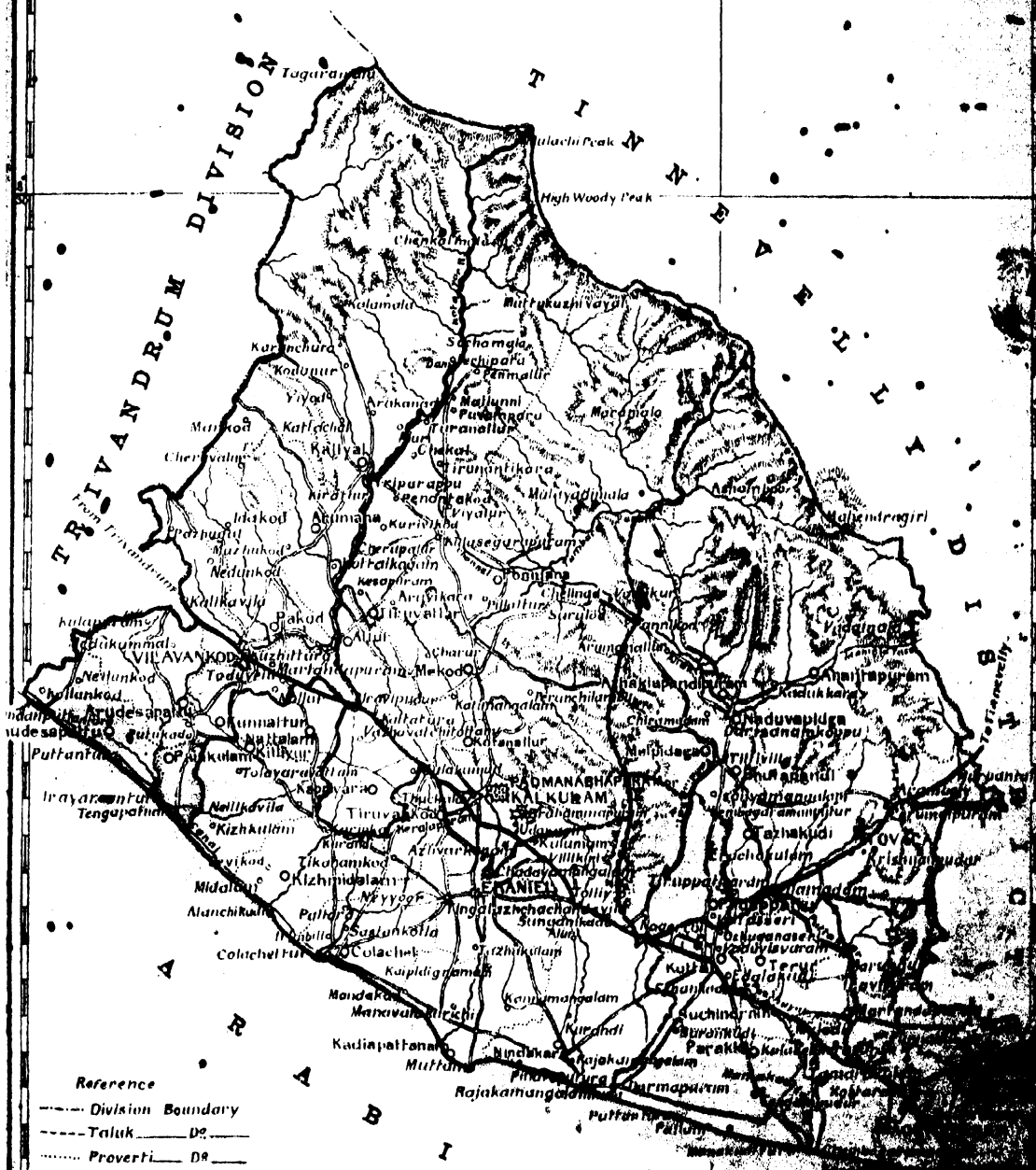
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REFERENCE

- Division Boundary
- Taluk
- Curdaman Hill Boundary
- Backwater Channel
- Road
- River
- Railway
- Station
- Hill
- Water
- Town

MAP of PADMANABHAPURAM DIVISION

Scale 5 Miles 1 Inch
Miles 0 5 10 15



- Reference
- Division Boundary
 - Taluk ---
 - Proverti ---
 - * Taluk
 - o Proverti
 - Village
 - Roads
 - River & Stream
 - Tank
 - Hills
 - Fort.
 - Municipal Town
 - No.

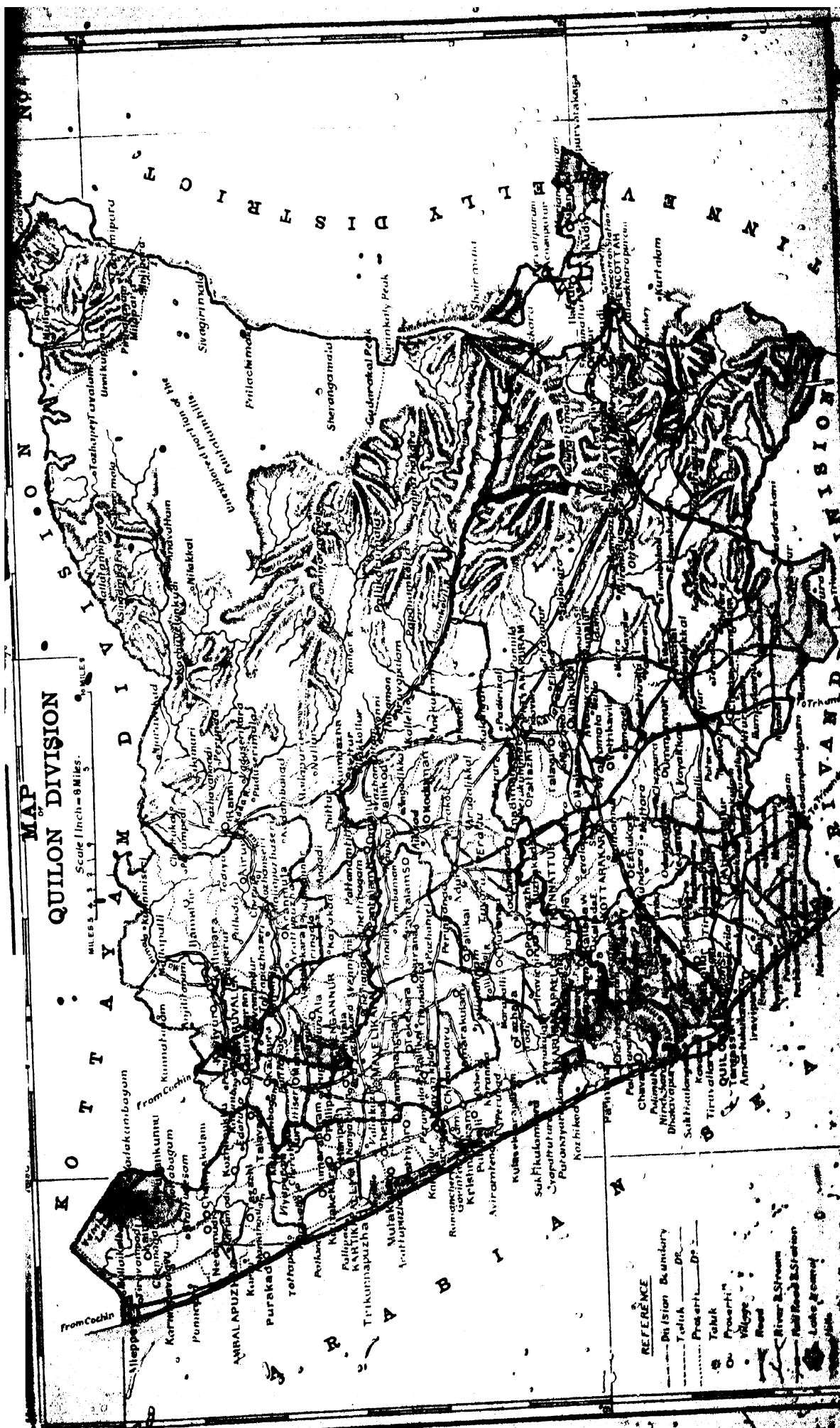
MAP of TRIVANDRUM DIVISION

Nº8

Scale 6 Miles = 1 Inch

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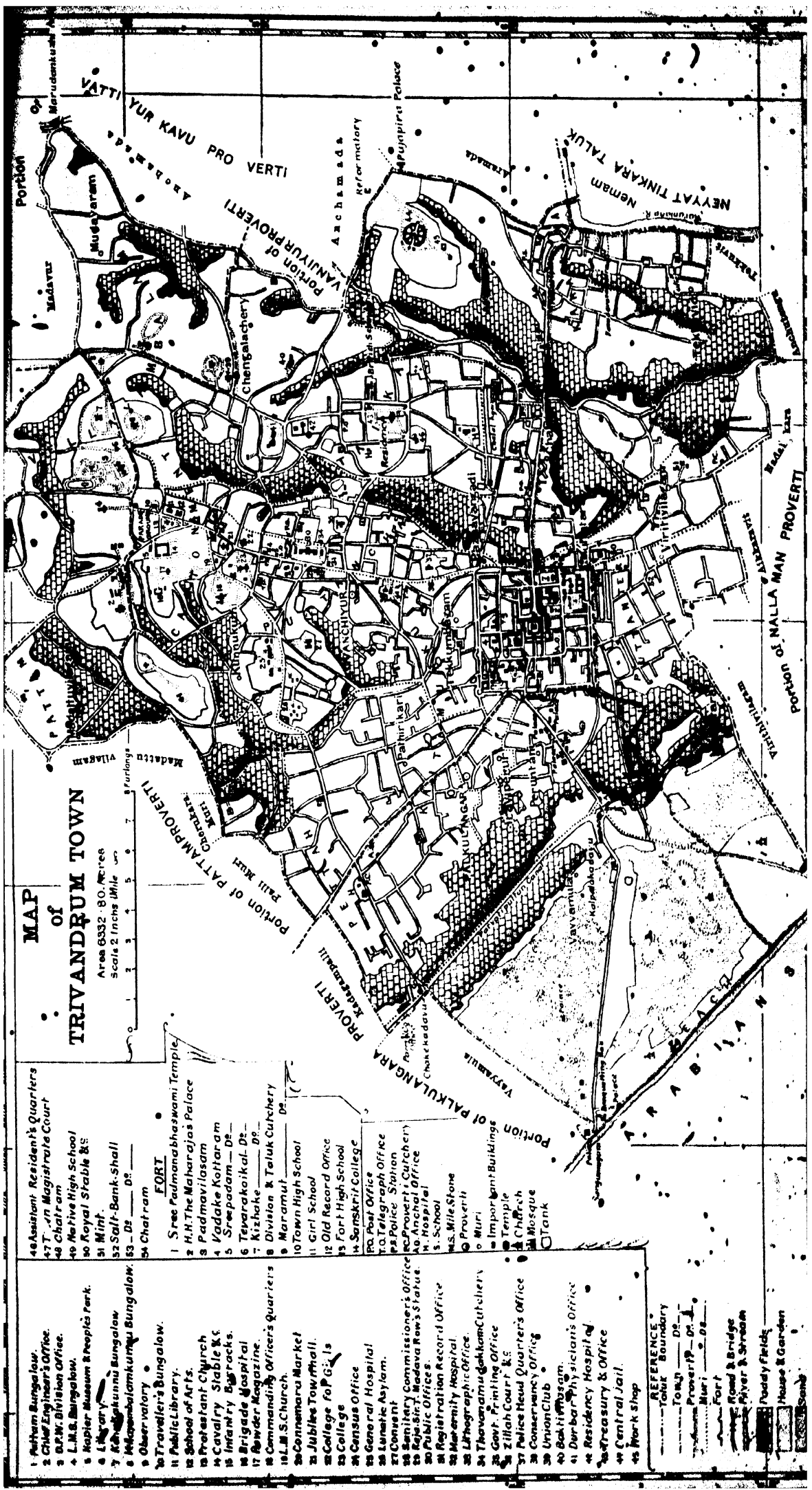






MAP of TRIVANDRUM TOWN

Area 6532.80 Acres
Scale 2 Inches Mile



- 46 Assistant Resident's Quarters
- 47 T. in Magistrate's Court
- 48 Chattram
- 49 Native High School
- 50 Royal Stable & S
- 51 Mint
- 52 Salt Bank-Shall
- 53 - D2 - D2 - D2
- 54 Chattram

FORT

- 1 Sree Padmanabhaswami Temple
- 2 H.H. The Maharaja's Palace
- 3 Padmanavilosam
- 4 Padake Kottaram
- 5 Sreepadam - D2 -
- 6 Tevarakoikal - D2 -
- 7 Kizhake - D2 -
- 8 Division & Teluk Churchery
- 9 Maranur - D2 -
- 10 Town High School
- 11 Girl School
- 12 Old Record Office
- 13 Fort High School
- 14 Sanskrit College
- 15 Post Office
- 16 Telegraph Office
- 17 Police Station
- 18 Provert's Churchery
- 19 Anchal Office
- 20 Hospital
- 21 School
- 22 Mile Stone
- 23 Provert
- 24 Muri
- 25 Important Buildings of Palkulangara
- 26 Temple
- 27 Church
- 28 Mosque
- 29 Tank

- 1 Ashram Bungalow
- 2 Chief Engineer's Office
- 3 D.M. Division Office
- 4 L.M.S. Bungalow
- 5 Kapler Museum & People's Park
- 6 Library
- 7 K. S. Bungalow
- 8 K. S. Bungalow
- 9 K. S. Bungalow
- 10 Traveller's Bungalow
- 11 Public Library
- 12 School of Arts
- 13 Protestant Church
- 14 Cavalry Stable & S
- 15 Infantry Barracks
- 16 Brigade Hospital
- 17 Bowder Magazine
- 18 Commanding Officer's Quarters
- 19 L.M.S. Church
- 20 Connamara Market
- 21 Jubilee Town Hall
- 22 College for Girls
- 23 College
- 24 Census Office
- 25 General Hospital
- 26 Lunatic Asylum
- 27 Convent
- 28 Sanitary Commissioner's Office
- 29 Raja Sir. Madava Ram's Statue
- 30 Public Offices
- 31 Registration Record Office
- 32 Maranur Hospital
- 33 Lithographic Office
- 34 Thovaramu Gokham Cutchery
- 35 Govt. Printing Office
- 36 Zillah Court & S
- 37 Police Head Quarter's Office
- 38 Conservancy Office
- 39 Union Club
- 40 Bakhi Phasam
- 41 Durbar Physician's Office
- 42 Residency Hospital
- 43 Treasury & Office
- 44 Central Jail
- 45 Work Shop

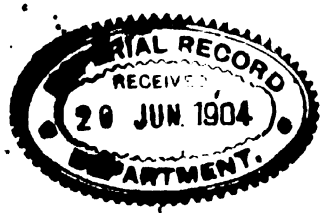
- REFERENCE
- Town Boundary
- Town - D2
- Provert - D2
- Muri - D2
- Fort
- Road & Bridge
- River & Stream
- Peasdy Field
- House & Garden
- Public Shop

CENSUS OF INDIA, 1901.

VOLUME XXVI.

TRAVANCORE.

THE REPORT ON THE CENSUS.



CENSUS OF INDIA, 1901.

VOLUME XXVI.

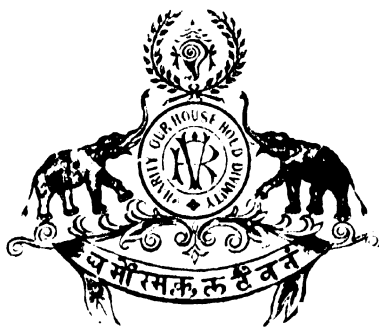
TRAVANCORE.

PART I.

REPORT.

BY

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DEWAN PEISHCAR- CENSUS COMMISSIONER.



TRIVANDRUM :

PRINTED AT THE "MALABAR MAIL" PRESS,
1903.



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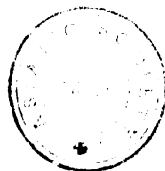


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REPORT

ON THE

CENSUS OF TRAVANCORE, 1901.

PART I.

THE RESULTS OF THE CENSUS.

INTRODUCTION.

Under command of His Highness the Maha Rajah, the fourth general Census was taken on the morning of the 2nd March, 1901. The results have been embodied in a series of Tables and are published separately. In the present volume they will be examined and compared, wherever possible, with the statistics of other States and Provinces. By way of introduction, however, it may not be inappropriate to refer briefly to the leading features of the Census operations and of the system adopted in working out the results. A full and detailed account of these and other allied matters connected with the Administration of the Census, so indispensable as a guide to future enumerations, will form the subject of a separate volume.

I. THE PRELIMINARY OPERATIONS.

2. On the 29th August 1899, Government was pleased to appoint me as **Personal.** Census Commissioner without prejudice to my duties as Sanitary Commissioner. A plan of operations was sketched out on the general lines suggested by the Government of India. In regard to certain important questions that had to be considered and settled, I interviewed Mr. Risley, the Imperial Census Commissioner, at Ootacamund. His Note on the "Census of Travancore and Cochin" appended to this volume gives an account of the proceedings at that interview. The suggestions contained therein were steadily kept in view throughout the entire Census operations.

3. The Census was taken up in three stages. At the first, houses were numbered and house-lists prepared. The habitual residents were then enumerated by a leisurely house-to-house visit and the particulars entered in forms called Census schedules. This was the Preliminary enumeration. The last stage was the Final or synchronous enumeration of the population, resident as well as floating. The entries made at the Preliminary enumeration were checked and brought into agreement with the facts as they stood on the Census date.

In countries like England, the householders fill in the schedules for their houses on the Census night, the duty of the enumerators being confined to collecting them on the ensuing morning. This is not possible in Travancore where about ninety per cent. of the householders are unable to read and write. Neither is it possible for the same reason to secure the required number of enumerators for recording the necessary information in a single night. The work

had, therefore, to be distributed over a number of stages and conducted by means of a comparatively small agency.

4. In September 1900, a Regulation to provide for the due taking of the Census was passed and a set of Instructions issued by Government and published for general information.

Commencement of Operations.

In pursuance of these Instructions, the country was marked off into various Census divisions.

Census Unit:—Before treating of these divisions, reference has to be made to the Census Unit—the smallest area for which separate statistics were arranged to be compiled. In 1891, the Proverti was taken as the unit for this purpose. But this was too large an area for statistical comparisons. The Kara, 'an indigenous unit of ancient date,' which closely corresponds to the British Indian village was therefore accepted as the unit for this Census. Correct lists of Karas were prepared for all the Taluks and, in arranging the Census divisions with reference to them, care was taken to keep each Kara intact.

Census Divisions and Agency:—The ultimate division was the Block; above it came the Circle; and lastly, the Charge. To each Block, an Enumerator was appointed and to each Circle, a Supervisor. A Taluk was constituted a Census Charge and the Tahsildar was made its Superintendent and held responsible for the conduct of the entire Census operations within his Charge. Unlike in British India where the system of compulsory Census service is in force, the preliminary operations had, in conformity with past usage, to be conducted by means of a specially paid agency. To obviate the need for an enormous expenditure as well as to meet the difficulty of securing the requisite complement of men for this temporary duty, the Enumerator's division or Block was so constituted at the initial stages as to include a much greater number of houses than at the Final enumeration. The plains were divided into 747 Preliminary Enumeration Blocks. These were grouped into 46 Circles. Separate arrangements were made for the Census of the Hill tracts and Plantations. In 1891, the Census divisions comprised only 626 Blocks and 31 Circles. The staff was thus greatly augmented at this Census.

Selection and Training of the Census Agency:—To secure the maximum amount of efficiency, great care was bestowed on the selection and training of Enumerators and Supervisors. Out of the total number of Enumerators entertained, 714 or 95 per cent. belonged to the Taluks to which they were appointed. Their familiarity with the localities comprised in their Blocks enabled them to do their work with accuracy and thoroughness. To enable the fullest measure of responsibility being enforced, the inspecting officers were drawn from the Government service. Classes were held for training the Enumerators and Supervisors and their acquaintance with Census duties was tested at each stage by the respective Charge Superintendents.

Preparation of Buildings Registers:—The affixing of serial numbers to houses and the preparation of Registers for houses and Miscellaneous buildings were the first items in the Enumerators' work. In the House Register, the name, if any, of each house and of its principal occupant and the total number of inmates were noted. In the Register for Miscellaneous buildings—buildings other than dwelling-houses—the nature and ownership of the building, the number of permanent inmates, if any, and other particulars were recorded. The work was begun on the 31st October, 1900, and completed in the last Taluk on the 18th December following. The number of days taken up by the Taluks ranged from 40 to 49.

On an average, these Registers took 42 days to prepare as compared with 46 in 1891. Arrangements were made through the village officers to ensure the Enumerator's visiting every part of the Block. On the completion of these Registers, Abstracts were prepared and submitted to the Central Office for scrutiny and check.

5. The Preliminary enumeration was the next item on the programme.

Preliminary Enumeration. The number of Enumerators was raised at this stage to 750 against 688 in 1891. The compilation of the preliminary record commenced on the 19th December 1900 and occupied 64 days. The number of days taken by a Taluk averaged 43 against 39 at the 1891 Census. When this work was completed, the final checking on the Census date was all that remained and the special agency was, therefore, disbanded.

6. During the preparation of the Buildings Registers, the Supervisors tested 22 per cent. and during the Preliminary enumeration, **Checking of Enumerators' Work.** scrutinized and verified 26 per cent. of the total number of entries. These averages were higher than those of the preceding Census by 7 and 15 per cent. respectively. At the 1891 Census, the Supervisors had to perform a number of executive functions as well. At this Census, these were transferred to the Charge Superintendents with a view to enable the Supervisors to do their inspection duties more efficiently. In addition to the guidance and control of the operations in his Taluk, the Tahsildar availed himself of every opportunity to check the Census records from time to time. The Provertikars too rendered all possible assistance.

7. The Dewan Peishcars were requested to superintend the Census work in their respective Divisions. They toured in their Districts and tested the work of the Census staff as often as possible. During the progress of the preliminary operations, I too moved about and satisfied myself that the men understood the rules and did their work well. A few mistakes due to misapprehension of rules were detected and were rectified by explanatory circulars.

8. Eight Towns were censused in 1891, namely, Nagercoil, Trivandrum, Quilon, Shencottah, Kottayam, Alleppey, Vaikam and Haripad. At this Census the last two were omitted as possessing no urban characteristics and Changanachery, Parur and Kayankulam added. **Census of Towns.**

In arranging for the censusing of Towns, an initial difficulty arose in the adjustment of the limits of the Karas split up by their boundary lines. This difficulty was farther complicated by the limits of certain towns having been altered in varying ways since the last Census, a Kara being in some cases split into three portions, one within the present town, one in the old town and a third portion outside both. A new mode of nomenclature by which each bisected or trisected portion was constituted a separate Kara and given a distinctive name had therefore to be worked out.

In the case of Nagercoil, Trivandrum, Quilon and Kottayam whose boundaries have changed since 1891, statistics were compiled with reference to their then limits in view to a comparison being made between the past and the present population on the basis of a common area. As separate figures for the component Kara units of each of these towns are not available for the 1891 Census, the converse process

of calculating the then population of these towns on present areas has not been possible.

9. In 1891 a Preliminary enumeration was alone attempted in regard to all Hill Tracts. At this Census it was resolved to bring the operations in these places into strict line with those followed on the plains. The three stages, viz., house-numbering, preparation of the preliminary record, and final checking, were all gone through and the result has been an enormous increase over the previous Census in respect of houses and population. The Census of the Cardamom Hills was conducted under the responsibility of the local District Magistrate and the Census of other Hills entrusted to the Forest Department.

10. Separate censusing of plantations, mines, factories, &c., was one of the special features of the 1901 Enumeration. Rules were framed and issued for the purpose on the lines sketched out in the Imperial Code of Census Procedure.

II. THE CENSUS OR FINAL ENUMERATION.

11. As on previous occasions, the Final enumeration was made by day. The wild nature of several portions of the country and the scattered distribution of houses situated, as most of them are, within enclosures, render a night Census not only inconvenient but full of risk to thoroughness and accuracy. The travelling population, the houseless poor and all others found outside dwelling-houses were therefore enumerated on the night of the 1st March, and the resident population censused on the ensuing morning. The Reports received from the Census officers on duty show that, as in the past, the day Census was a success and one best suited to local conditions.

12. For the purpose of the Final Census, each Taluk was divided into a number of Blocks of such sizes as an Enumerator would be able to traverse in two or three hours. Circles were constituted out of these and a Supervisor was placed in charge of each. Excluding the hill tracts, there were in all 16,098 Blocks distributed over 1,520 Circles. On an average, each Block contained 37 houses and each Circle, 10 Blocks.

Census Staff:—For conducting the Census, the services of every available Government servant and private gentleman were enlisted. 43 per cent. of the total number of Enumerators and 93 per cent. of the Supervisors were recruited from the several grades of the Government service. The Tahsildars of each Taluk trained the Census staff for two days preceding the Census date.

Special arrangements:—(1) Stations were established at suitable points for the enumeration of the houseless poor and of travellers by road, backwater, canal and river and an Enumerator was appointed to each.

(2) The sea-going population was censused by the Port officers.

(3) The backwaters and canals being the chief means of communication north of Trivandrum, the separate censusing of all Landing Ghâts was arranged for.

(4) The Census of Jails, Hospitals, Asylums, &c., was carried out by the heads of the respective Institutions.

Separate rules were framed and issued laying down the procedure to be adopted in the censusing of each of the above classes of the population.

Special arrangements were also made for the enumeration of the military population and of the men engaged on the Railway lines under construction.

Final Checking and Preparation of Totals.—The final checking was begun early on the morning of the 2nd March and by mid-day was completed throughout the State. The Enumerators collected themselves after their rounds at the appointed stations and prepared, under the direction of the Supervisors, Abstracts showing, among other particulars, the number of occupied houses, males, females and the total population in each Block. These were checked and verified by the Supervisors who then prepared the Circle summaries and handed them to the Charge Superintendent. At the Taluk Cutcherry, the Circle totals were added up into the Charge summary and duly verified. The Taluk totals of occupied houses, males and females were then telegraphed or despatched by special messengers to the Central Office at Trivandrum.

13. The provisional figures of the different Charges were added up, and the State Totals submitted to Government and telegraphed to the Imperial Census Commissioner on the 4th March—the third day after the Census. But for the delay caused in receiving the Taluk totals from a few of the Tahsildars, the State Totals could have been sent in a day earlier. Even as it was, the Census Commissioner for India was pleased to intimate to me his agreeable surprise at the expedition with which the Totals were made up and despatched to him. Writing under date the 23rd March, 1901, he said:—"I have been so busy . . . that I have had no time to congratulate you on the admirable results obtained under your administration in Travancore. Considering the difficulties that had to be met with in a country which has not yet been covered with a net-work of telegraph lines, it speaks volumes for your arrangements that the first totals should have been ready so soon. You must have taken infinite trouble with the second set of Enumerators, which always appeared to me to present great difficulties; and you must have been very well supported by the Government of the State."

At the Census of 1891, the first totals were ready 24 days after the final enumeration.

On comparing these preliminary Totals with the figures as finally corrected at the Tabulation office, it was found that houses were over-stated by 1,655 or .28 per cent. and population under-stated by 1,119 or .03 per cent. In the preceding Census, the percentages of variation were—.01 per cent. in the case of houses and—.004 per cent. in regard to population. Considering that Enumerators' final Abstracts were worked out by a staff of over 16,000 men and the Totals prepared within such a remarkably short time, the variation disclosed deserves perhaps no special comment.

14. From reports received, there is a consensus of opinion in regard to the accuracy of the Census. My actual inspection of the work at its various stages enables me to add my personal testimony to it. There might have been stray cases of omissions and over-countings. But these cannot detract from the general correctness of the results.

15. The attitude of the people towards the Census was one of unsuspecting tolerance, if not of positive helpfulness. Canards about the intentions of Government were conspicuous.

by their absence. No occasion arose for the penal provisions of the Census Regulation being enforced.

16. The actual Census operations occupied 123 days as compared with 126 at the 1891 Census. 40 days were allowed for the **Time spent on the Census.** preparation of the Buildings Registers, 30 for the Preliminary enumeration and a day for the Final Census. The remaining 52 days were distributed as intervals between one stage and another.

17. All the Census Forms, Rules and Instructions were printed at the Government Press, Trivandrum, and distributed from the Central Office. In all the Taluks, Malayalam schedules were used, except in Tovala and Shencottah where Tamil was the language adopted.

The standard Census schedule was made out on the model adopted in British India with a few additions and differed in some respects from that of 1891. The alterations introduced will be referred to in the Chapters dealing with the subjects to which they relate. For easy reference, however, the headings of the different columns in the schedules used at the Censuses of 1891 and 1901 are given below:—

1891 SCHEDULE.		1901 SCHEDULE.	
NUMBER OF COLUMN.	SUBJECT MATTER.	NUMBER OF COLUMN.	SUBJECT MATTER.
1.	Serial number and name.	1.	Serial number of persons enumerated and name.
2.	Religion.	2.	Religion.
3.	Sect of Religion.	3.	Sect of Religion.
4.	Caste of Hindus and Jains, tribe or race of others.	4.	Male or female.
5.	Sub-division of caste.	5.	Married, unmarried or widowed.
6.	Male or female.	6.	Age, last birth day.
7.	Age.	7.	Caste, Race or Tribe.
8.	Married, unmarried or widowed.	8.	Sub-division of caste.
9.	Parent-tongue.	Occupation or means of subsistence of actual workers.	9. Principal occupation.
10.	Birth; District, Province or Country.		10. Subsidiary occupation.
11.	Occupation or means of subsistence.	11.	If dependent, principal occupation or means of subsistence of the actual worker on whom dependent.
12.	Learning, literate or illiterate.	12.	Where born; name of Taluk if in Travancore; District, Province or Country, if outside.
13.	Language known by literate.	13.	Language ordinarily spoken in the house-hold.
14.	If any person be insane deaf-mute from birth, or a leper, enter that person as such below.	14.	Literate or illiterate with languages spoken by literate.
		15.	If literate, can or cannot read and write English.
		16.	If the person be insane, both deaf and dumb from birth, totally blind or suffering from corrosive leprosy, enter as such below.
		17.	If the person has any elephantoid swelling, enter as such here.

INTRODUCTION.

ABSTRACTION AND TABULATION.

18. The conversion of the raw materials as contained in the schedules into the manufactured products of the Final Tables, to adopt the very apt metaphor of Mr. Risley, was next taken up. The first stage in this process is known as Abstraction, by which is meant the grouping of individual entries by classes, such as Sex, Religion, Occupation and the like and the taking of the totals of these classes for small territorial units. The system of Abstraction hitherto followed was the system of marking and counting by strokes. The entries in the schedules were transferred to what were called Working-sheets which really represented the Final Tables on an extended scale. In these sheets the abstracting clerks entered the particulars required, thus / / / /, each stroke representing an individual. Further strokes were added for individuals falling into the same category, every fifth stroke being drawn diagonally through the preceding four to facilitate totalling by fives. The Block totals were then made up and tested. They were afterwards transferred to Tabulation registers which gave the totals for larger units. This is the second stage known as Tabulation.

Defects of the old system:—This system was not found to work well. To quote from the Census Report for 1891 :—







“ It was at once found out that this was by no means the best system that could be adopted. It had one great convenience, however, viz., the great facility of totalling the units ; but this was all. In every other respect it was found defective. The sea of strokes in a vast sheet of paper is, in the first place, confusing. The clerk who goes on marking off stroke after stroke with his left hand probably fixed on the schedule to know the last item for which he had marked off the stroke, is taxed to his utmost, and is, as it were, nailed to his desk. The slightest disturbance such as the shaking of his table or the sneezing of his neighbour is enough to throw him off his work and leave him in doubt whether the last item marked off was a child or an adult, a male or a female, a Hindu or a Mahomedan. Once the doubt is created in his mind, he is hopelessly confused and would have to go through the whole work, probably the whole of the village schedules again, to re-assure himself on the item of doubt, there being nothing to show in the succession of strokes where one house closed and another commenced.” (Volume I, page 156.)

The difficulty of applying tests of correctness was another defect pointed out in that Report. When two totals differed, it was not possible to say which was the correct one except by re-abstraction. The difficulty of selecting the right compartment in a large sheet, carelessness, and fudging had also to be reckoned with. These disadvantages appear to have been experienced in other Census Offices too. The system was, therefore, given up under instructions from the Imperial Census Commissioner in favour of the slip-system successfully used by Professor Von Mayr in the Bavarian Census of 1871. The principles and working details of this system were fully sketched out in Mr. Risley's Note on Abstraction and Tabulation and were adopted in my office with certain modifications designed to suit local requirements.

19. For every person enumerated all the particulars recorded in the schedule were extracted on a separate slip, with the exception of the entries relating to Religion, Sex and Civil condition. Religion was indicated by the colour of the slip, and Sex and Civil condition by its shape. When the slips were written up, they were checked and sorted into heaps corresponding to the columns in the Tables to be compiled.

The system as worked out in my office may be briefly explained

Colour and Shape of Slips:—Five colours were used to denote the different religionists—brown for Hindus, red for Musalmans, yellow for Christians, green for Animists and blue for all others. The following diagrams will illustrate the representation of Sex and Civil condition by shape.

					MALE.	FEMALE.
Unmarried		
Married		
Widowed		

Posting:—The process of transferring entries from schedules to slips is called slip-posting. On receiving a schedule book the Poster turns to its first page and reads the entries in columns 2 (Religion), 4 (Sex) and 5 (Civil condition) and selects a slip which indicates these particulars and copies therein all the other entries, using abbreviations in the manner prescribed. On the back of each slip identification entries are written showing the name of the Taluk and the serial number of the Kara or village to which it relates. After the entries of all the persons enumerated in the book have been thus extracted on slips, he arranges them in serial order, and hands them to be checked. Though the schedules were written in different languages, the entries on the slips were all in Malayalam.

Checking:—It is the Checker's duty to see that the correct slip has been selected and to test every entry made on the slip. The checking was done under the silent system, each Checker comparing the entries himself without the assistance of a reader. To ensure strict accuracy, the checking of every posted slip was enforced. When checking was completed, the bundles of slips were passed on to be sorted. Here the process of Tabulation commences.

Sorting:—Sorting is an easy and simple process of Tabulation, unattended with the worry inseparable from the stroke system. Suppose the population by Religion and Sex has to be known for a Kara or village: the slips written up for that Kara are taken and sorted by colour into different heads. The number of slips in each heap gives the total population professing the religion represented. The slips in each heap are then sorted by shape and the total number of males and females of each religion determined. In this manner slips may be sorted for all particulars of information that may be required to be known. The order in which the slips were sorted for the Final Tables and the details of procedure followed at each sorting will be explained at length in the volume on the Administration of the Census. The principle kept in view was to take up the most general Table first and then proceed to particular ones. Sorting for each successive Table was so arranged that the groups arrived at by sorting for one Table could be utilized for the one next taken up.

Besides the final Tables, a number of supplementary ones embodying a variety of collateral information were also compiled. As the slip-system was found to be very easy to work with, advantage was taken to prepare as many tables as would enable the several items of information collected at such a great cost of money and labour being presented in a variety of interesting aspects. The tables thus compiled will be utilized in the following pages.

Out-turn of work:—The number of hands at work in the Abstraction and Tabulation office varied from month to month. In all, 130 Posters worked for 74 days, 72 Checkers for 45 days, and 98 Sorters for 66 days. The number of slips posted, checked and sorted daily averaged 307, 911, and 5,415 respectively.

20. Payment was regulated by the quantity of work done by each employé.

Cost of Tabulation. The cost of Tabulation including the price of slips, &c., amounted to Rs. 11,570—As. 4—Ps. 6. This gives Rs. 3—As. 13—Ps. 6 for every one thousand of the population, and Rs. 19—As. 14 for every thousand houses. The statement of cost given in the Report on the 1891 Census does not distinguish the charges incurred on Tabulation. Comparison is, therefore, not possible. Taking the cost of Tabulation by machinery at the 1891 Census of Cuba which is recommended as a standard for comparison, we find that ours bears but an infinitesimal proportion. In Cuba the cost averaged Rs. 105 per thousand of population and Rs. 31—As. 4 per thousand houses.

21. Deducting from the total expenditure the value of Census property in hand estimated at three-fourths of the cost price, the nett charges of the 1901 Census amount to Rs. 42,203.

Census expenditure. It is not possible to give at this stage the actual cost of the Census, as expenditure in connection with the printing of the Report, Office establishment, &c., has still to be met. But inclusive of these expenses which may be estimated at Rs. 12,000, the total cost would amount to Rs. 54,203. This gives a rate of Rs. 18—As. 5—Ps. 8 per thousand of the population against Rs. 17—As. 9 for the 1891 Census.

The vast increase in population, the opening of three more columns in the Census schedule, the proportionate increase of work in connection with Abstraction and Tabulation operations and the intrinsic value of the additional information that has been collected and compiled will, I trust, be taken into consideration in determining whether, on the whole, the 1901 Census was not conducted with all possible economy. If we exclude, however, the special and additional items of expenditure that had to be incurred at this Census, such as the separate Census of the Hill tracts, Office rent, &c., the incidence per thousand of the population stands only at Rs. 17—As. 8.

CHAPTER I.

DISTRIBUTION OF POPULATION.

(TABLES I AND III.)

1. *Area*—2. *Comparison with other Native States and Provinces*—3. *Areas of Administrative Divisions*—4. *The Cardamom Hills*—5. *Population*—6. *Population of Administrative Divisions*—7. *Density of the State*—8. *Natural Divisions*—9. *Area and Population of Natural Divisions*—10. *Densities of Natural Divisions*—11. *Densities of Taluks*—12. *Pressure of Population on land*—13. *Areality and Proximity*—14. *Distinction between Town and Village*—15. *Definition of Town*—16. *Definition of Village*—17. *Total number of Towns and Villages*—18. *Average population of a Town and Village*—19. *Proportion of urban and rural population*—20. *Number of Towns*—21. *Population of Towns*—22. *Average population of a Town*—23. *Notices of Towns*—24. *Number of Villages*—25. *Variation since 1881*—26. *Average area of a Village*—27. *Average population of a Village*—28. *Size of Villages*—29. *Variation in size of Villages since 1881*—30. *Large Villages*—31. *Proximity of Villages*—32. *Proverti statistics*—33. *Definition of house*—34. *Total number of occupied houses*—35. *Number of houses in Towns and Villages*—36. *Average number of persons per house*—37. *Average number of houses per square mile*—38. *Areality and Proximity of houses*—39. *Record of Families*—40. *Unoccupied houses*.

Area.

The total extent of the territories belonging to His Highness the Maharajah of Travancore is 7,091 square miles. This area calculated on the Taluk figures published by authority in the latest Almanac and adopted in State

Area.

SUBSIDIARY TABLE IV.

Table I, is based on recent measurements in the case of the surveyed Taluks and on Revenue accounts in the case of the unsurveyed ones. For the purposes of the 1891 Census and the enumerations previous thereto, the total area was taken as 7,730 square miles. This represented the result of the survey made by Lieutenants Ward and Cornier between the years 1816 and 1820. On comparing the present areas of Taluks with those given in State Table I for 1891, differences are observed in regard to them all. These differences are attributable partly to the more accurate measurements of the present Survey and partly to the areas as they stood in 1820 not having been corrected with reference to subsequent changes in Taluk constitution.

2. Among the Native States of Madras, Travancore occupies the foremost place in point of area. It is more than five times the size of Cochin and six times that of Pudukkottai. Compared with some of the States outside the Presidency, it is about seven-eighths of Baroda, two-sevenths of Gwalior, one-fourth of

Comparison with other

Native States and Provinces.

SUBSIDIARY TABLE V.

Mysore and one-twelfth of Hyderabad or Kashmir. All the Native States and Agencies taken together, Travancore covers 1·04 per cent. of the aggregate area. It is smaller than the Principality of Wales by 279 square miles and bears to both England and Wales the proportion of one to eight.

3. For administrative purposes, the State is divided into 31 Taluks. These are grouped into 4 Districts called Divisions. The average area of a Division is 1,773 square miles and is about one-third the size of the average Madras District. The Kottayam Division is the largest (3,289 square miles) and approaches the District of Trichinopoly (3,632 square miles) in size. It is followed by Quilon (2,371) which is about twice the size of the State of Pudukkottai or Cochin. The other two Divisions, Trivandrum and Padmanabhapuram, extend over 817 and 613 square miles respectively. The smallest District in Travancore is about two-thirds of the smallest Madras District (Nilgiris). Compared with the Districts of Hyderabad, Mysore, Baroda and Gwalior, the largest of our Divisions occupies the last place but one among those of Hyderabad, takes a middle position among those of Mysore, and is the first among the Districts of Gwalior and Baroda. Taking an English standard of comparison, Kottayam is seen to be second only to the largest county, York, all the three Ridings taken together.

Taluks.—The area of a Travancore Taluk averages 228·74 square miles and exceeds that of Cochin by 34. Excluding the Cardamom Hills, the Chengannur Taluk (836 square miles or 11·8 per cent. of the total) is the largest and is mostly mountainous. The Taluk of Kartikapalli with only 74 square miles (one per cent.) takes the last place.

4. The tract of country known as the Cardamom Hills has, according to the information supplied by the Survey Department, a total extent of 972·43 square miles. Though not a distinct Revenue unit, it is a separate division for magisterial and general planting purposes. It has been usual, therefore, to treat the Cardamom Hills separately for the purpose of the Census. This practice has been followed now too. At the previous Censuses, however, the total extent of the tracts was not shown and the other items of information, such as density, &c., deducible from a consideration of area in reference to population were consequently not recorded. In trying to account for the Cardamom Hills area in the old Census Tables, I found it distributed over the component Taluks. Periyar and Thekkadi treated separately at the last Census have now been included in the Cardamom Hills.

Population.

5. The total population as enumerated at this Census was 2,952,157—1,490,165 males and 1,461,992 females. Viewed along with the other Native States and Provinces which have been taken for comparison with reference to area, Travancore is found to occupy much the same place in regard to population. But the relative position which it bears in this respect to those States and Provinces is, with few exceptions, higher than in the case of territorial extent. Hyderabad, for instance, which is twelve times as large as this country, contains only four times its population and Kashmir which is about the same size as Hyderabad is less thickly peopled than Travancore. Mysore again, with four times the area, has less than double the number of inhabitants. The proportion seems to be even reversed in the

Population.

SUBSIDIARY TABLE IV.

case of Gwalior and Baroda. For more than thrice the extent, the former State possesses nearly 20,000 persons less; while, Baroda with a slightly larger territory has less than two-thirds of our population. It may be interesting to add that, for almost the same area, Wales returns but a little over half the population of Travancore.

6. Though the Kottayam Division is the largest in extent, its population is only second to Quilon which has 1,070,283 persons (36·2 per cent.) as compared with 1,041,217 (35·3 per cent.) in Kottayam. Trivandrum and Padmanabhapuram follow the order of areas with a population of 454,742 (15·4 per cent.) and 385,915 (13·1 per cent.) respectively.

**Population of
Administrative Divisions.**

SUBSIDIARY TABLE IV.

The mean population of a Division is 738,039 and is higher than that for Hyderabad (655,361), Mysore (692,425), Baroda (488,173) or Gwalior (154,368). Compared with the Madras District, our average divisional population is less than half. Taken individually, none of the Districts in the States above named with the exception of one in Mysore, is more densely peopled than Kottayam, which is only our second populous Division.

Taluks:—In thirteen Taluks, the population is above 100,000; in fourteen others, it ranges from 50,000 to 100,000 and in the remaining five including the Cardamom Hills, it is below 50,000. The Taluk of Tiruvalla heads the list with a population of 140,926 (4·8 per cent.) closely followed by Shertallay which has but a nominal shortage of 38 inhabitants. Next come Neyyattinkara (139,952) and Trivandrum (134,196) each with a percentage of 4·8 and 4·5 on the total population of the State. The Taluks with the smallest population are Todupuzha (32,571) and Tovala (32,410).

On an average, there are 92,255 persons to a Taluk. 19 Taluks show averages above and the rest below this figure.

Density, Areality and Proximity.

7. Taken as a whole, Travancore has a density of 416 persons to the square mile. In calculating this density, the usual procedure of including even uninhabitable and unculturable areas has been followed. If these tracts which take up nearly a third of the total area be excluded, the density of the State would stand at a much higher figure. Since 1875, the pressure of population has been steadily increasing. In that year it stood at 326. In 1881, it increased to 339 and ten years later to 361. Thus within the last 25 years, the density of population in Travancore has increased by 28 per cent.

Density of the State.

SUBSIDIARY TABLES I & V.

Of the British Indian Provinces, Bengal with 494 persons to the square mile, and the United Provinces of Agra and Oudh with 445 persons alone show a denser distribution of population than Travancore. Madras and the Punjab follow at long intervals with densities of 269 and 209 respectively. Among the Native States, Cochin with 596 persons to the square mile stands first and Travancore takes but the second place. The density of every other Province or State is less than that of Travancore by more than half. The most striking contrast is afforded by the State of Kashmir where there are only 36 persons to a square mile of territory.

The accompanying diagram shows the position of Travancore as compared with the other States and Provinces.

MAP. 2.
ATA. 8.

8. For the examination and discussion of Census statistics, a scheme of

Natural Divisions.

Natural divisions prepared under the orders of His Excellency the Viceroy has been recommended by the Imperial Census Commissioner. In forwarding this scheme, Mr. Risley observed that "although based primarily upon meteorological considerations, the divisions correspond very closely with orographic, geological, agricultural, linguistic and ethnological regions and for this reason, as well as in view of the close relation that exists between rainfall and population, it is desirable to make as much use of them as possible in connection with the statistics embodied in the Subsidiary Tables. In some provinces it may be necessary to further sub-divide a division in order to bring out local peculiarities within the division, but the multiplication of minute sub-divisions should as a rule be avoided.

For the purposes of the Report, I am inclined to think the best principle on which to base the discussion of the statistics will be to work from general to particular areas thus :—

- (1) The Province.
- (2) The Natural divisions.
- (3) Districts or groups of districts within the Natural divisions".

The line of treatment here recommended will be followed in this as well as in the succeeding Chapters to the full extent that local conditions permit.

In the scheme of divisions proposed for all India, Travancore is grouped with the sister State of Cochin under what is called the West Coast division. Though for Imperial requirements, this country has had to be taken as a whole, it may, for purposes of local treatment, be spilt up into more or less distinct divisions. In the absence of well-marked territorial differences in respect of language or race, Natural divisions have to be based mainly on the leading geographical and climatic features. Bounded by the sea on the one side and by the Western Ghâts on the other, Travancore presents a remarkable diversity of physical conditions. But, varied as these conditions are, they operate within such a small compass that they shade off into each other by imperceptible degrees even within the small territorial units into which the State is parcelled out for administrative purposes. Nevertheless, certain broad distinctions are not wanting. Two divisions may be thus marked out, one, the littoral and deltaic and the other, the mountainous and sub-montane. In regard to rainfall, climatic conditions, nature and capacity of the soil, amount of water-supply and facilities for communication and transport, the belt of land that stretches along the coast presents clear points of advantage over the regions in the interior. From the statistics such as have been furnished by the Meteorological Department, it is seen that the littoral area has a mean annual rainfall of 73·57 inches as compared with 97·06 inches in the mountainous and sub-montane tracts. But the steep declivities on which the rain falls cannot evidently benefit the area of its incidence as much as the area of its convergence and ultimate spread. In regard to climate again, the littoral tract is the more favoured of the two Natural divisions. There is not along the coast that sudden variability of temperature from scorching heat to biting cold, which is seen to characterise the more inland tracts. As for diseases, malaria in its protean manifestations and its varying degrees of severity is a severe handicap to settlers of the interior regions. The gravelly soil of the inland tracts is poor beyond measure and contrasts in an appreciable manner with the alluvial deposits of the littoral belt. Circumstances such as these inherent in the physical conditions of

Travancore give a distinctiveness to the two Natural divisions which have been suggested for the purposes of the Census reviewer.

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PAR

The Taluks included in the littoral division are:—

1. Agastisvaram.	6. Chirayinkil.	11. Shertallay.
2. Eraniel.	7. Quilon.	12. Parur.
3. Vilavankod.	8. Karunagapalli.	13. Vaikam.
4. Neyyattinkara.	9. Kartikapalli.	14. Tiruvalla.
5. Trivandrum.	10. Ambalapuzha.	15. Mavelikara.

The first twelve actually border the sea. Of the remaining three, Vaikam lies on the verge of a large lake which for all purposes other than foreign commerce may be taken as a miniature sea. Nearly three Provertis in this Taluk measuring a third of its total area go to constitute an island at the northern end of the Vembanad lake. Tiruvalla, though skirted neither by the sea nor by a watery expanse comparable to it, is traversed by such a net-work of rivers and their branches as to make its deltaic region one of the most fertile in all Travancore. Mavelikara which wedges itself in between the sea-board Taluks of Karunagapalli and Kartikapalli and enters into the triple constitution of the Kayankulam Town, partakes of all the physical features of its congeners. The Natural division which takes in the fifteen Taluks above mentioned may be designated the Western or the Lowland division.

The other division which may be called the Eastern or the Upland includes the mountainous Taluks of

1. Tovala.	5. Pattanapuram.	9. Minachil.
2. Kalkulam.	6. Shencottah.	10. Muvattupuzha.
3. Nedumangad.	7. Chengannur.	11. Todupuzha.
4. Kottarakara.	8. Changanachery.	

as well as the Taluks in the sub-montane area, namely,

12. Kunnattur.	14. Kottayam.	16. Alangad.
13. Ettumanur.	15. Kunnatnad.	

Of these, the Taluks of Changanachery, Kottayam and Ettumanur border the Vembanad lake like the Taluk of Vaikam; but there the resemblance ceases. These Taluks are mostly mountainous and do not possess the well-marked littoral features of Vaikam.

A grouping of the Taluks of the State into these two Natural divisions is not, however, free from defects; but, if, in such a grouping, Taluks are to be preserved intact and the multiplication of minute sub-divisions against which Mr. Risley enters a distinct note of warning avoided, no other arrangement promises to bring out more clearly whatever distinctions of type may be discernible in the physical features of the country.

In view of the distinctiveness of the two Natural divisions, separate figures are shown for them in the Tables of the Imperial series.

9. The Western Natural division extends over an area of 1,789·68 square miles (25·2 per cent. of the total) and has a population of 1,690,601 (57·3 per cent.). The Eastern division covers 5,301·35 square miles (74·8 per cent.) with a population of only 1,261,556 (42·7 per cent.). Thus, for one-fourth of the

Area and Population of
Natural Divisions.

CHAP. I. total area, the Western division contains more than half the entire population of
PARA. 10. the State.

10. The mean density of the Western division is 944 and that of the Eastern, 238. If the urban population is excluded, the densities stand at 886 and 233 respectively. The

Densities of Natural Divisions.

SUBSIDIARY TABLE I.

Western division is thus about four times as densely populated as the Eastern. This glutting of the population in the former is due to the greater means of procuring subsistence. The innumerable little rivers that gush from the acclivities of the Gháts intersect the country in various directions and, spreading themselves far and wide, give to agricultural operations in the midland and sea-board Taluks an impetus of a kind unknown to the hilly regions in the interior. The soil of this tract is naturally soft and fertile from alluvial deposits and not hard and unsuited for cultivation as in the upland area. Again, the easy means of communication and transport along the Western littoral which the admirable system of roads south of Trivandrum and the interesting chain of back-waters and canals extending from it to the north, afford, stand in striking contrast to the woods and forests that stretch themselves along the base of the Gháts where, assisted by savage beasts and savager malaria, natural conditions seem to interpose at every step a barrier to easy occupation. With the exception of a small area in the Taluks of Vilavankod and Neyyattinkara which extend from the sea to the hills, almost every portion of the Western division is cultivable. Whatever industries the country has developed are mainly confined to the littoral and sub-littoral tracts. The several ports, small or great, are being more and more utilized for purposes of trade and commerce. Centres of civilization are increasing and six out of the nine towns in the State, including the Capital, are in this division. Professionals and non-professionals find here a ready field for employment. It was on this Western sea-board that the capitals of the ancient principalities of Attungal, Desinganad and Chempakaseri—all of them now absorbed in Travancore—once grew up. It is natural, therefore, that, in this region of high cultivation and old civilization, the population should be in a highly congested state.

With the Western belt as the base, the inhabitants are, however, fast spreading inland. And notwithstanding the disadvantages just referred to which operate as checks to the rapid increase of population, the mean density in the Eastern division continues to rise. From 177 in the year 1875, the density has risen to 238 at this Census—an increase of 34 per cent. in twenty-five years. During the decade that has just closed, the increase has been 17 per cent. The hand of industry is evidently working without intermission and the enterprise of capitalists now mostly European is covering the Travancore hills with plantations of various kinds. A Railway line is being constructed through the heart of the country and with its opening, the resources of the tracts hitherto unexplored must needs be better developed. And if the forces of labour and capital now at work continue, it is not at all unlikely that these tracts would, in the fulness of time, be able to bear much larger accessions to their population.

11. The densities of the several Taluks which compose the Natural divisions may now be briefly referred to. Following the natural configuration of the country, the density of the population rises from east to west, i.e., as the hills diminish in altitude and the valleys grow in width, until it reaches the highest average in the littoral zone. In regard to the range of densities in the Taluks themselves, the Natural divisions exhibit a striking difference, the limits of

Densities of Taluks.

variation being much wider in the Eastern than in the Western division. While in the latter, the extremes lie between 581 in Villuvankod and 1,380 in Trivandrum, they range in the former from 22 in the Cardamom Hills to 784 in Ettumanur. Almost all the Taluks in the Western division appear to be highly congested. In six of them—Trivandrum, Karunagapalli, Kartikapalli, Shertallay, Eraniel and Mavelikara—there are more than 1,000 persons to the square mile and in the remaining nine, between 500 and 1,000. Trivandrum and Karunagapalli with less than half and Kartikapalli with about a third of the area of Neyyattinkara have each twice its density. For almost the same extent, Trivandrum, Karunagapalli, Eraniel and Agastisvaram show decreasing densities. The same may be said of Kartikapalli and Parur. In the Eastern division there is no Taluk with more than 800 persons to the square mile. Five Taluks have a density between 500 and 800; seven, between 200 and 500 and the remaining five, below 200. The large forest areas comprised within this division have reduced the density averages which otherwise would have been much higher. In 21 Taluks, the density is above the State average (416) and in five others, it is less than half. One point worthy of note is that, though the rates of increase from Census to Census have not been the same, the order taken up by the Taluks in the general scale of densities has, with a few exceptions, remained unchanged for the last three Censuses.

CHAP. I.
PARA. 12

A chart showing at a glance the relative densities of Taluks is annexed.

In this comparison of Taluk densities no reference has been made to the distinction between town and country. When averages are calculated on large Natural divisions, the inclusion of the urban population is found to make no material difference. But, if a smaller unit is taken, the difference becomes pronounced. The town population has, therefore, to be excluded in the case of all Taluks as, otherwise, comparison of one Taluk with another may give misleading results. Viewed thus, the town-containing Taluks arrange themselves in the following order :—Shertallay (1,132), Trivandrum (873), Quilon (820), Ambalapuzha (756), Agastisvaram (747), Kottayam (456) and Shencottah (300). Statistics of area not being procurable for the small towns of Kayankulam, Changanachery and Parur, the Taluks in which they are situated have not been included in this list. These towns, it may be added, are comparatively of minor importance and have been recently constituted.

12. In the foregoing paras, the distribution of population was considered with reference to a conventional unit of area, *viz.*, the square mile. This ratio expressed by the term density, does not represent really the pressure of population on land. "A low specific population (density) may imply pressure, as much as a high one, and, conversely, great density is not incompatible with a high standard of comfort." * In a country, like Travancore, where the agriculturist class predominates and where large manufacturing industries are comparatively unknown, the distribution of the population is mainly determined by the scope and facility for procuring the means of subsistence from the soil. And where the physical configuration of the country, as in the north-eastern parts, interposes permanent obstacles to the extension of agricultural operations, a keenly felt population pressure may co-exist with an extremely low density. Where, however, these obstacles are absent as in the littoral and deltaic regions, the density or specific population may be high; but the pressure with reference to the extent and capacity

**Pressure of Population
on Land.**

* Vide page, 24, General Report, 1891 Census.

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CHAP. I.
PARA. 13.

of the land may admit of still further increase. Density figures, therefore, are useful chiefly for purposes of comparison. In all questions of practical value, the distribution of population has to be viewed in relation to the total area available for cultivation and that actually cultivated. But, for gauging this pressure, the Census records cannot supply the necessary materials and unfortunately no figures are available even outside them.

13. The ordinary mode of expressing the relation of area to population is to give the number of persons on each square mile. But

Arealty and Proximity.

SUBSIDIARY TABLE VI.

there are two other ways besides. The one is to give the average area available for each individual. This is the converse of density and is called areality. The other is to calculate the mean distance between two persons on the assumption that the total population is uniformly distributed over the entire surface of any given tract. This is the correlative of areality and is termed proximity.

The average area per person, for the State as a whole, is 1.53 acres as against 1.77 acres in 1891. It is less in the Western division than in the Eastern, there being only .67 of an acre for each individual in the former as against 2.68 acres in the latter. Taking the Taluks in each division, it is found that the areality per individual is less than an acre in all the Taluks in the Western division with the exception of Vilavankod (1.10 acres) and more than an acre in all the Taluks in the Eastern division with the exception of Ettumanur (.81 of an acre). The extremes vary from .46 of an acre per person in Trivandrum to 28.82 acres in the Cardamom Hills.

The average distance between any two persons on the supposition of equable distribution is 92.46 yards as against 99.45 in 1891. In the Western division, the people are 61.18 yards apart and in the Eastern, 122.38 yards. The proximity ranges from 50.69 yards (Trivandrum) to 78.40 yards (Vilavankod) in the Taluks of the former division and from 67.28 yards (Ettumanur) to 401.34 yards (Cardamom Hills) in those of the other.

Towns and Villages.

14. In the Madras Census Report for 1891, Mr. H. A. Stuart, gives a

**Distinction between
Town and Village.**

graphic account of the difference between the social aggregates known as Town and Village. The description is so interesting that one cannot resist the temptation of quoting it at some length. Mr. Stuart says :—

“ One of the most marked characteristics of the village is the close bond which unites all the inhabitants. The relations which exist between them existed between their fathers, their grand-fathers and their ancestors many generations back ; the former holds the land his fathers held, and his ploughmen are the descendants of theirs. The simple wants of the villagers are supplied by the village artisans ; their implements of husbandry by the blacksmith and carpenter, their cooking utensils by the potter and copper-smith, their few clothes by the weaver. They are shaved by the village barber, whose wife acts as midwife, and washed for by the village *dhobi*, who also is bound to supply torches for processions. All these persons are paid fixed annual fees of grain and money, or else they are remunerated by special grants of land, or more frequently the two methods are combined. The payment of these fees is compulsory, and in return each artisan does all the work of his trade that is required of him. In such a community there is no possibility of the intrusion of outsiders, for there is no room for them. If a ryot has to pay the potter, whether he takes his pots or not, he will not be likely to transfer his custom to a stranger who demands payment for each article, even though the latter's wares are superior. Nor in such a village is there any place for shops. The weaver, it is

true, has to some extent, been supplemented by the dealer in Manchester cloths, but these are purchased at the nearest market, which also supplies the few articles that make up the needs of the typical villager. Now as a village increases in size, the hereditary artisans are no longer capable of supplying all the requirements of their crafts and strangers are necessarily introduced. These come, as a rule, from large towns and bring with them the town custom of trade as opposed to the village custom of service. It does not take long for the former to oust the latter, and the social constitution of the community is radically changed. New influences and new powers arise: the village headman is overshadowed by the comparatively wealthy shopkeeper; the accountant finds himself matched against a sharp vakil; the old schoolmaster's ancient methods are replaced by those inspired by an Education department; perhaps a dispensary is started with a hospital assistant, who pronounces contemptuously on the practices of the *Vaidyan* and *Hakim*. The effect of the introduction of these revolutionary elements is soon evident. The authority of the old heads of the community is weakened, the depressed classes begin to assert a freedom and independence hitherto undreamt of, and their masters in their turn cease to take the same paternal interest in them. Here also service gives way to trade. The bonds weaken, and we have a body of people whose relations to each other are very different from those found in the old village community. The transition from one stage to the other is sometimes slow, sometimes rapid."

CHAP. I.
PARA 18.

Taking the aggregations at the extreme ends, we have, on the one side, the typical village, a self-contained organism, with its inhabitants bound by ties of peculiar closeness, with its occupation mainly agricultural and with its wants, few and simple, supplied by the village itself, and on the other, the typical town with its heterogeneous population, its external influences, its commercial and industrial features and with its varied specialised professions. But, between these two extremes, there are several diversely constituted social aggregates which do not readily admit of classification under either category. It is generally assumed that, for purposes of Census statistics, no area with a population less than 5,000 should be recognised as a Town. But mere strength of numbers cannot always be a sure criterion. If, on the other hand, the distinction be made to turn upon the comparatively higher proportion, in the population, of the industrial and the commercial to the agricultural element, several small places would better deserve to be called Towns than some overgrown villages generally known as urban. To arrive at an accurate classification, however, both these tests should be conjointly applied, though, in the application of such a combined standard, there may be wide room for differences in interpretation. Another test that is usually adopted is the existence of a municipal organization; but this is of limited application, as places possessing municipal constitutions are comparatively few in Travancore. In these circumstances, it is difficult to lay down any rule of general application wherewith to decide, with certainty, the stage at which a social aggregate passes from the category of the rural to that of the urban.

15. In determining what places should be treated as Towns at this Census, the

definition which has been laid down by the India Census

Definition of Town.

Commissioner and which takes in all the considerations hereinbefore indicated, has been followed. The Im-

perial Code of Census Procedure defines a Town as including:—

- (1) Every Municipality of whatever size.
- (2) All Civil lines not included within Municipal limits.
- (3) Every Cantonment, and
- (4) Every other continuous collection of houses, permanently inhabited by not less than 5,000 persons and possessed of an urban character.

CHAP. I.
PARA. 16.

In dealing with places falling under the last head, note has, of course, to be taken of the character of the population, the relative density of the dwellings, the importance of the place as a centre of trade, and its historic associations. The five Towns that are under the municipal control of Towns Improvement Committees and four other areas which possess over 5,000 inhabitants and which share pretty largely in urban characteristics have, therefore, been censused as Towns.

16. Excepting at the southernmost end, there are no regular villages, in Travancore, of the type prevailing on the East Coast.

Definition of Village. In most parts, the country presents a continuous area of detached homesteads and for Census purposes, therefore, it has been usual to take the word village as synonymous with the unit of Revenue administration. This unit may include within it a single village only, or several clusters of houses between whose members there may be no kind of union or akinness, or both. But, in the selection of this unit, the procedure at the previous Censuses does not appear to have been uniform. In 1875 and 1881, the village was the *Kara*, "the primeval revenue unit which, in more respects than one, may be said to correspond with the 'village' organization of British India." At the 1891 Census, however, it was given up in favour of the larger Revenue unit—the *Proverti*—which comprised on an average 15 *Karas*. The then Imperial Census Commissioner as well as the Madras Census Superintendent regarded the statistics compiled for the *Proverti* as valueless for comparison with those of British India where the village meant a much smaller area with a still smaller population. In discussing the varying size of the village, Mr. Baines observed in his General Report that "the few in the highest group are almost entirely confined to the coast States of Madras, where the unit has been taken to be, not the *Desham*, but the collection of *Desham*, known as the *Provarti*, a system of grouping which renders the return valueless for comparison."* Again, Mr. Stuart, in the Madras Report, said:—"In 1881 the *Kara*, the average area of which was in that year only 2 square miles, was adopted as the lowest unit, and it is to be regretted that the same principle was not adhered to on this occasion. The writer of the report on the census of 1881 says, 'the *Kara* is our village or social unit and corresponds to the English parish'; and it is not clear why the *Kara* was abandoned and the *Proverty* substituted for it."† In 1891 the *Proverti* covered an average area of 27 square miles and returned a population of 9,919. The Madras village was only 2·7 square miles in extent with a population of 692. In the Travancore Report itself, the continuance of the *Proverti* as a village for future Censuses was not recommended and the territorial sub-divisions of the Revenue Settlement, *viz.*, the *Pakuthis* and *Kandoms*, were proposed for adoption instead. In Taluks, however, where the Settlement might not have been completed, the *Kara* was to be taken.‡ In view of these differences in opinion and in procedure, the subject was fully discussed with Mr. Risley during my interview at Ootacamund. A clear idea of all the points bearing on the question will be found conveyed in his Note (*vide* Appendix A). It is not necessary, therefore, to go into it at any length here. As the Settlement has not been completed throughout the State, the new Revenue unit of *Pakuthi* or *Kandom* could not be adopted. To secure a uniform basis for all the Taluks, the old indigenous unit—the *Kara*—has, therefore, been taken as the village at this Census. The *Kara* is the smallest Revenue sub-division of a Taluk and is the real unit for purposes of tax collection under the *Proverticar*.

* Page 49, General Report, 1891.

† Page 21, Madras Census Report, 1891.

‡ Pages 289-290, Travancore Census Report, 1891.

Its boundaries are well understood by the people and the village, practically recognized by them, is none other than the Kara or Muri which is but another name. **CHAP. I. PARA. 21.**

17. The total number of Towns and Villages is 3,894—2,110 being in the Western Natural division and 1,784, in the Eastern. **Total number of Towns and Villages.** In 1891, the number was 255. This vast difference between the two Censuses is due to the fact that in 1891 the Village was, as already stated, the Proverti; while now, the Kara, the sub-division of a Proverti, has been taken as the Village.

18. The average population of a Town and Village taken together is 758 and appears to be higher than those of the other Provinces and States with the exception of Cochin (1,232). The figures for the two Natural divisions fall on either side of the State average, being 801 for the Western division and 707 for the Eastern. **Average population of a Town and Village.**

SUBSIDIARY TABLE V.

19. 6·2 per cent. of the total population has been returned as living in Towns and 93·8 per cent. as living in Villages. Of the Native States, Kashmir (5·47 per cent.) and of the Provinces, Bengal (5·17 per cent.) and Assam (2·95 per cent.) alone show a lesser proportion of the urban to the total population than Travancore. **Proportion of urban and rural population.**

SUBSIDIARY TABLES II & V.

The ratio of the urban to the rural population is greater in the Western division than in the Eastern. In the former, the population comprises 8·5 per cent. urban and 91·5 per cent. rural and in the latter, 3·2 per cent. and 96·8 per cent. respectively.

Towns.

20. The number of places censused as Towns is 9. In 1891, the same number was first arranged to be censused; but, after actual enumeration, it was found that one of them—Kayankulam—did not fulfil the population standard that was fixed, 5,000 and had, accordingly, to be omitted. Again, the places treated as Towns at both the Censuses have not been the same. In 1891, Nagercoil, Trivandrum, Quilon, Alleppey, Kottayam, Shencottah, Vaikam and Haripad were taken; but now, the first five which have a municipal status assigned to them have been retained and the other two, omitted as being devoid of any urban character. Three fresh areas, Parur, Changanachery and Kayankulam have been recognised as Towns at this Census. **Number of Towns.**

21. Taking 6 population groups, the Towns stand arranged thus:—

Population of Towns.	1.	Between 5,000 and 10,000 inhabitants.	2 Towns.
	2.	" 10,000 " 15,000 "	— 2 "
	3.	" 15,000 " 20,000 "	— 2 "
	4.	" 20,000 " 25,000 "	— 1 Town.
	5.	" 25,000 " 50,000 "	— 1 "
	6.	" 50,000 " 100,000 "	— 1 "

SUBSIDIARY TABLES VII & II.

Kayankulam and Shencottah, with a population of 5,745 and 9,039 respectively, come under the lowest group, and Parur and Changanachery, with 12,962 and 14,264 inhabitants respectively, fall under the next higher group. To the third belong Quilon (15,691) and Kottayam (17,552). Alleppey returns a population of 24,918 and Nagercoil, 25,782. The sixth and highest group takes in Trivandrum with 57,882 inhabitants.

CHAP. I. 59.1 per cent. of the total urban population live in Towns with more than
ARA. 22. 20,000 inhabitants; 32.9 per cent., in Towns with a population of 10,000 to 20,000
 and the remaining 8 per cent., in Towns with less than 10,000 inhabitants.

22. The average population of a Town is 20,426 and is higher than those of the other Native States except Kashmir where there are only two Towns with an average population of 79,374. As the Western division contains the largest Towns, the average in that division is nearly twice that in the Eastern, being 23,830 against 13,618.

23. Statistics of Towns bearing on variation in respect of population, religion, proportion of the sexes, &c., will be dealt with under the respective Chapters. With a few general observations, therefore, the subject of Towns may be closed for the present.

Nagercoil:—Lat. $8^{\circ} 11' N.$, long. $77^{\circ} 28' 41'' E.$ Area—3.29 square miles: Population—25,782. The fifth in point of area and the second as regards population, Nagercoil stands within 7 miles of the Aramboli Pass and is the only Town south of the Capital. With Nagercoil as the nucleus, the Town comprises a number of straggling villages, viz., Kottar, Vadiveesvaram, Ozhuganachery and Vataseri. Of these, Kottar and Vataseri form the trading and manufacturing centres. The Town owes much of its improvement and its present position to the efforts of the Christian Missionaries.

Trivandrum:—Lat. $8^{\circ} 29' 3'' N.$, long. $76^{\circ} 59' 9'' E.$ Area—9.89 square miles: Population—57,882. This Town forms the southern terminus of the chain of back-water communication extending from as far north as Tirur in British Malabar. It has nearly twice the extent of the next largest town, viz., Kottayam and contains more than twice the population of Nagercoil. As many as four Taluks have a population less than Trivandrum. It is the residence of His Highness the Maharajah and the Head-Quarters of Government. The celebrated shrine of Sree Anantha Padmanabha Swamy within the Fort has made it a great religious centre as well, and attracts pilgrims from all parts of India throughout the year. In fact, the Town is but a peripheral development from around this shrine to which the Town owes its name, *Ananthasayanam (puram)* or *Tiru-Ananthapuram*. The Fort and its neighbourhood constitute the most crowded part of the Town and here, amongst the people, lives the Ruler of this ancient country. The Military Cantonment, the Government offices and other public buildings, the residences of the upper classes, European as well as Native, picturesquely situated on small eminences each commanding a refreshing scenery of verdure all around, lie in all directions save the South. The Town is liberally supplied with well-equipped colleges, schools and hospitals. It has greatly improved of late in structural grandeur and general municipal efficiency. There are over 50 miles of road and they are maintained in very good condition.

As regards industry and commerce, it ranks below some of the other Towns in the State. It has a small sea-port; but the vessels that touch it have to anchor at some considerable distance from the shore and the port itself is not generally fitted for any great commercial development.

Shencottah:—Lat. $8^{\circ} 59' N.$, long. $77^{\circ} 17' 45'' E.$ Area—3.20 square miles: Population—9,039. Shencottah, the Head-Quarters of the Taluk of that name, lies at the foot of the Ghâts on their eastern aspect. The main road that runs through

it connects the British town of Tinnevely with the port of Quilon in Travancore. There are several coffee estates in its neighbourhood. Though a small Town now, it is expected that the introduction of the Railway (now in progress) through its portals would impart a powerful impetus to its development. CHAP. I.
PARA. 23.

Quilon:—Lat. $8^{\circ} 53' 28''$ N., long. $76^{\circ} 36' 59''$ E. Area—4.24 square miles : Population—15,691. Quilon is one of the oldest Towns on the Malabar Coast. Its natural situation and consequent commercial importance made it the cynosure of every foreign power and subjected it, in its early days, to political vicissitudes of no mean order. Towards the middle of the eighteenth century, the State of Quilon, also called Desinganadu, was annexed to Travancore. It was one of the greatest ports in Malabar but has now declined to a very considerable extent from its high estate. With the opening of the Tinnevely-Quilon Railway, however, Quilon will find itself placed in direct and easy communication with the Towns of the Madras Presidency and is very likely to regain its former position as an important commercial centre. The Palace of His Highness the Maha Rajah on the borders of the Quilon lake which, after that untiring explorer of nature, General Culleu, has come to be known as the Loch Lomond of Travancore, as well as the enchanting scenery it commands, constitute perhaps the most valued possessions of the Town. Cotton weaving and spinning and the manufacture of tiles are its chief industries.

Kayankulam:—Lat. $8^{\circ} 53' 28''$ N., long. $76^{\circ} 36' 59''$ E. Population—5,745. This Town was formerly the capital of an independent principality of that name. In 1746, the territory was annexed to Travancore. A well-attended market is held here.

Alleppey:—Lat. $9^{\circ} 29' 45''$ N., long. $76^{\circ} 22' 31''$ E. Area—3.54 square miles : Population—24,918. Though the third in point of population, Alleppey is the first as regards commercial importance. It commands a fine harbour affording safe anchorage for the greater part of the year. Opened to foreign trade towards the latter part of the eighteenth century, Alleppey has long been the premier port of Travancore. It affords a convenient depôt for the storage and disposal of hill-produce. The manufacture of coir-matting is being carried on here on a large scale.

Kottayam:—Lat. $9^{\circ} 36'$ N., long. $76^{\circ} 34'$ E. Area—5.80 square miles : Population—17,552. This Town, situated on the banks of the Minachil river, is the centre of the Syrian Christian community and possesses one of the most ancient Syrian Churches in all Malabar. It was also the scene of the early labours of the Protestant Missionaries. Standing at the portal of communication with the Pees made range of hills, it serves as a convenient mart for the exchange of goods.

Changanachery:—Population—14,264. This Town was once the capital of the small principality of Thekkumkur. With its subjugation by Travancore, its importance waned. Like Kottayam, it is a centre of Christian influence and possesses the grandest Syro-Roman Church on the Malabar Coast. One of the best-attended markets in all North Travancore is held here and people flock to it from all parts including the most distant.

Parur:—Lat. $10^{\circ} 10'$ N., long. $76^{\circ} 16'$ E. Population—12,962. A Raja of Parur once ruled here before its subjugation by Travancore. It is more or less an enclave within the Cochin territory and at one time belonged to it. It was made over to Travancore in 1762.

CHAP. I.
PARA. 24.

Villages.

24. The total number of Villages, excluding those uninhabited, is 3,885. Of these, 2,104 or 54.1 per cent. lie in the Western Natural division and 1,781 or 45.9 per cent., in the Eastern.

Number of Villages.

SUBSIDIARY TABLE VIII.

The average number of Villages to a Taluk is 121 and is higher in the Western (140) than in the Eastern division (105). Three Taluks contain more than 200 Villages each and are comprised within the Western division. They are Eraniel (410), Agastisvaram (304) and Neyyattinkara (208). Of the remaining twelve Taluks in this division, seven have less than 100 Villages and five, less than 200. The corresponding figures for the other division are nine and seven respectively. Shertallay in the Western division and Shencottah in the Eastern, return the smallest number of Villages—47.

25. In Volume II of the Travancore Census Report for 1891 is published, as Appendix, a list of Villages amounting to 3,728. The 1881 Census Report gives the number as 3,719.

Variation since 1881.

These lists evidently include uninhabited Villages as well as those that have been merged in Towns. These have, for purposes of comparison, to be added to the 3,885 inhabited Villages returned at this Census. Twenty-one Villages have been returned as uninhabited and 94 have been absorbed in Towns. If these be included, the total number of Villages amounts to 4,000, i. e. 272 more than the 1891 figure and, 281 more than that of 1881. The increase is mainly in the littoral tracts where the number has gone up since 1881 by more than 9.3 per cent.

The range of Taluk variations is most marked in this region. It is further noteworthy that, while the Eraniel Taluk shows the greatest increase (+251) of all the Taluks in this or the other division, the neighbouring Taluk of Agastisvaram shows the greatest decrease (-171). Ambalapuzha has the smallest decrease (-1). In the Eastern division, the variations have been greatest in Kalkulam (+52) and Shencottah (-23). Vaikam in the former division and Changanachery in the latter remain unchanged.

To understand how such striking differences have arisen, it has to be first noted that the Village has been taken to include all the inhabited sites within the Kara and does not always represent a single collection of houses. In the preparation of the Taluk Kara lists by the Revenue officers for the purpose of this Census, particularly large Karas were split up into smaller ones and very small Karas were merged into the adjoining larger ones. A detailed inquiry into the circumstances of each Taluk is necessary to ascertain, fully and accurately, how far either process has been correctly followed. However, a perusal of the reports sent in by the Tahsildars on the subject and an examination of their returns show that the responsible officers concerned have exercised all possible care in the preparation of the Kara lists and adventitiously-formed clusters of houses have seldom been raised to the rank of separate and independent villages, merely for the purposes of the Census. The variations at the earlier Censuses were probably due to the reasons just given.

26. The average area of a Travancore Village is 1.81 square miles. In the Western division the Villages are situated very close to one another, the areality being but .84 of a square mile against 2.97 square miles in the other division. In the

Average Area of a Village.

SUBSIDIARY TABLE VI.

Eraniel and Agastisvaram Taluks, the average Village is about a quarter of a square mile. In seven others, it is less than one and in thirteen, less than two square miles. The Taluks where the areality is much above the State average are Pattanapuram (4.08), Changanachery (4.87), Nedumangad (5.27), Chengannur (5.42) and Todupuzha (5.67). In these Taluks, all of which lie in the Eastern division, the high averages are mainly due to the presence in them of hills and large forest tracts.

27. The average population of a Village is 712. It is higher in the Western division than in the Eastern, being 735 against 685.

**Average Population
of a Village.**

SUBSIDIARY TABLE II.

Within each division, the Taluk averages exhibit a wide range of variation. In the former, it extends from 222 in the Taluk of Agastisvaram to 2,925 in Shertallay, the second populous Taluk in the whole State. Tiruvalla which is the most populous has, on an average, only 809 inhabitants to a Village. In the Eastern division, the extreme averages lie between 210 in Tovala and 1,437 in Ettumanur. If the Taluks in both the divisions are considered together, there are nineteen Taluks which show an average above that for the whole State. The high average (2,698) in the Cardamom Hills is evidently due to the Village in that region comprising several groups of habitations.

The average Travancore Village is larger than that of the other States and Provinces excepting Cochin (1,111). In most of them the average number of inhabitants per Village is less than one-half.

28. Distributing the total number of Villages among the several population

Size of Villages.

SUBSIDIARY TABLES II & VIII.

groups, we find that there are 2,006 Villages or 51.6 per cent. of the total, holding less than 500 inhabitants and 1,646 or 42.4 per cent. with less than 2,000. Villages with a population of between 2,000 and 5,000 number 225 and form 5.8 per cent. There are only eight Villages, each returning a population exceeding 5,000.

The size of the different groups of Villages may also be viewed with reference to the percentage of the population living in each. Thus 15.9 per cent. of the total population are found in Villages which come under the lowest group and which are thoroughly rural in character; 59.9 per cent. would belong to the next higher group, 500—2,000, which, for Travancore, may be taken as representing the medium size. Villages of between 2,000 and 5,000 inhabitants contain 22.3 per cent. of the people. The remaining 1.9 per cent. reside in Villages which have above 5,000 inhabitants and which may be looked upon as quasi-urban.

Taking the Natural divisions, we find that Villages of the larger types, *i. e.*, with a population of over 2,000 are found almost exclusively in the littoral and deltaic regions where there are 142 such villages (6.8 per cent.) as compared with 91 (5.1 per cent.) in the mountainous and sub-montane tracts. Villages of the medium size constitute 41.8 per cent. and those of the smallest size, 51.4 per cent. The corresponding percentages for the mountainous and sub-montane tracts are 43 and 51.9 respectively. In the former division again, 26.9 per cent. of the population are found in Villages with more than 2,000 inhabitants and 73.1 per cent. in Villages of less than that number as compared with 20.6 and 79.4 per cent. respectively in the latter.

Taluk Variations :—Villages of the lowest size, *viz.*, with 500 inhabitants and less, are most common in Tovala (90.3 per cent.), Agastisvaram (90.1 per cent.) and

CHAP. I.
PARA. 29.

Eraniel (86·6 per cent.). In Chirayinkil (14 per cent.) and Ambalapuzha (16·9 per cent.), the number is exceedingly small, and in the Taluk of Shertallay there is no Village under this group. Taking Villages with a population of between 500 and 2,000, we find that Mavelikara returns the highest proportion (74·8 per cent.). Next come Trivandrum (72·6 per cent.) and Ambalapuzha (70·4). In the next cumulative group, that of Villages with a population of under 5,000, Shertallay stands highest with 61·7 per cent.; Ettumanur (25·8), Changanachery (18·7), Vaikam (16·4) and Chirayinkil (15·6) coming next. In Todupuzha and Kottarakara, there are no Villages of this class.

In regard to the population living in each group of Villages, there are similar variations to be seen. In Tovala (53·7 per cent.), Eraniel (53·8 per cent.) and Agastisvaram (58·0 per cent.), more than half the population live in Villages with less than 500 inhabitants. Villages with the smallest percentages are found in Chirayinkil, Ettumanur, and Kartikapalli. In regard to the group of Villages of between 500 and 2,000 inhabitants, Mavelikara returns the highest percentage (81·7) and Shertallay the lowest (14). In the next two groups Shertallay shows the highest proportion.

29. Statistics regarding the size of Villages are interesting in that they enable the development of the various groups being measured from decade to decade. But the information for the previous Censuses is unfortunately meagre. Taking, however, the figures available for 1881 and comparing them with those of 1901, we find that Villages of between 500 and 2,000 inhabitants have gone up by 92 and those having above 2,000 inhabitants, by 96. The number of Villages of the smallest size have remained almost stationary. No doubt, these have lost a good number to the next higher group; but beyond recouping the loss they do not seem to have advanced perceptibly. As between the Natural divisions, the increase in Villages with a population above 2,000 is greater in the littoral than in the inland tracts, being 71 against 68 per cent.

An important feature in regard to Villages now discloses itself and may be briefly noticed; and that is, the extreme paucity of large-sized ones. With the advance in population, Villages which once occupied a particular group would ordinarily tend to move into the one next higher. The size of Villages thus increases till the population reaches the limit of 5,000, when all further development seems to stop. Out of the total tale of 3,885 Villages, only eight have been returned with more than 5,000 inhabitants.

30. Under this category are included Villages having a population of over 2,000. Large Villages are the nuclei round which Towns develop and form, therefore, an important link in the chain of social aggregates. These may be noticed under the two following groups.

Villages with 2,000—5,000 inhabitants:—Of this class there are 225 in the whole State. 136 Villages or 60·4 per cent. are, in the Western Natural division where level land suitable for occupation and cultivation is comparatively abundant. Of the Taluks in this division, Shertallay contains the largest number—29. Next come Neyyattinkara and Chirayinkil with 14 each. Agastisvaram and Eraniel (2) return the smallest number of populous Villages. In the Eastern division, their

number is greatest in Ettumanur (17) and Changanacherry (12) while, in two Taluks, *viz.*, Kottarakara and Todupuzha, there is not a single Village having more than 2,000 inhabitants. In the Western division on the other hand there is no Taluk which does not return two or more of such Villages.

Villages with 5,000--10,000 inhabitants.—Of the eight Villages which return a population of above 5,000 and below 10,000, six are in the Western division—four in Shertallay and two in Vaikam. The remaining two are in the Cardamom tracts of the Eastern division. The reason for the return of large-sized Villages in the Cardamom Hills has already been explained.

Of these eight Villages, Shertallay and Udiamperur are the most important. The former is the Head-Quarters of the Taluk Cutcherry, the seat of the Munsiff's Court and was, till lately, the Head-Quarters of the District as well. Udiamperur or Diamper, in the Vaikam Taluk, is a place of historical importance. Here it was that the Christian King Baliarte ruled and it was here again that Alexis de Menezes held the famous synod of 1599, a most important event in the history of Roman Catholic Christianity in Malabar.

31. The mean distance between Village and Village is 1.43 miles. The Western **Proximity of Villages.** division contains 54.1 per cent. of the total number of Villages which are so closely packed that the average distance between them is less than a mile. The proximity for the other division is 1.84 miles. In four of the Taluks in the former division, *viz.*, Agastisvaram, Eraniel, Karunagapalli and Kartikapalli, the Villages are less than a mile apart as against one Taluk (Tovala) in the latter.

32. At the Census of 1891, the Proverti was, as already stated, taken as the **Proverti Statistics.** Village and not the Kara as now. Statistics have, therefore, been compiled for all the Provertis as well as the Karas as, otherwise, comparison would not be possible between the two Censuses.

Number of Provertis.—247 Provertis were returned in 1891 as against 246 at this Census. The difference of one Proverti was due to the Puniat Edavagay in Kondur Proverti, Minachil Taluk, having been taken as a separate Proverti in 1891. The Cardamom Hills was shown at the previous Census as made up of two parts—Cardamom Hills, and Periyar and Thekkadi. The last two form part of Peermade and had only a temporary population in 1891 in connection with the works at the Periyar dam. At this Census, the whole of the Cardamom Hills tract has been re-distributed to form the divisions of Peermade, Anchanad and Devicolam.

Average area.—The area of a Proverti averages 28.70 square miles. The Provertis in the Western division are smaller in extent than those in the Eastern, being 13.92 square miles on an average as compared with 44.47. Taking the Taluks, the highest averages are found in Pattanapuram (56.47 square miles), Todupuzha (102.21) and Chengannur (119.45), and the lowest, in Kartikapalli (7.41), Trivandrum (8.73) and Ambalapuzha (9.30).

Average population.—The average population of a Proverti is 11,253 or an increase of 1,334 over that of the preceding Census. Though the Provertis in the Western division are smaller than those of the Eastern, they are more densely peopled, there being 12,186 inhabitants in the former as against 10,258 in the latter. Shertallay (19,640) shows the highest average and Shencottah (3,741) the lowest.

CHAP. I.
PARA. 33.

Size of Provertis:—Provertis with between 10,000—20,000 inhabitants are the most numerous, numbering 109 in all or 44 per cent. of the total and containing 53·4 per cent. of the total population. It is noteworthy that all the eight Provertis in the Taluks of Karunagapalli and Mavelikara come under this group. Tovala, Shencottah and Todupuzha return no such Provertis in this group or in the one next higher. There are 91 Provertis with a population of between 5,000 and 10,000. The number of inhabitants in these forms 24·5 per cent. on the whole. The group with less than 2,000 inhabitants contains the smallest number, four, with 2 per cent. of the total population. Provertis with a population of above 20,000 number 22 and contain 19·1 per cent. of the entire population.

Looking at the variations in the size of Provertis since 1891, we find that those falling under the groups, 2,000—5,000 and 5,000—10,000, have decreased in number from 35 and 103 to 20 and 91 respectively, followed by a corresponding increase in the next two higher ones. The number of Provertis included in the group, 10,000—20,000, has risen from 91 to 109 and that in the highest, viz., 20,000—50,000, from 13 to 22.

Houses.

33. At the 1891 Census, a house was defined as 'the dwelling place of one or more families with their resident servants, having a separate principal entrance from the common way.'

Definition of 'house'.

This definition was adopted at this Census too, but with a small addition by way of explanation. To obviate the chance of houses within large enclosures locally known as *purayidoms*, which may not open into a common way in the sense of 'public path', but only into a common space or compound, being omitted to be separately numbered, the words, 'space or compound,' were specifically added to the definition itself. At the Censuses of 1875 and 1881, no formal definition was prescribed in the Rules for the guidance of the enumerating agency.

34. The total number of occupied houses is 380,899—334,880 or 57·7 per cent. in the Western Natural division and 246,019 or 42·3 per cent. in the Eastern. The greatest number (32,580) is in the Shertallay Taluk, Tiruvalla

SUBSIDIARY TABLE X.

coming next with 26,411. Todupuzha and the Cardamom Hills, with 6,572 and 4,130 houses respectively, represent the other end of the scale.

Variation from previous Censuses:—The increase of houses within the last decade is 12·4 per cent, against 4·7 per cent. during the previous intercensal period. The percentages of increase in the Western and the Eastern divisions are 3·5 and 6·5 respectively for 1881—1891 and 10 and 15·8 per cent. for the decade that has just closed. Since 1875, i.e., the date of the first general Census in Travancore, the total number of occupied houses has increased by 22·7 per cent.—18 per cent. in the Western Natural division and 29·6 per cent. in the Eastern.

Taking the Taluk figures, abnormal fluctuations are noticeable. In nine Taluks, there was a decrease in 1891—most marked in Tovala where it was 10 per cent. and Mavelikara where it was 8·6. All these nine now show large increases with the exception of Eraniel where there is a further decrease but slight (—8 per cent.). In regard to the remaining Taluks, the variation is on the side of increase, the rates being very much greater than at the previous Census. In the

Taluks of Todupuzha and Changanachery, the increase was 3 per cent. in 1891; but now the percentages are 30.7 and 22.1. In Pattanapuram, it is 25.2 per cent. in 1901 against 1.2 in 1891. In six other Taluks, *viz.*, Karunagapalli, Shertallay, Nedumangad, Shencottah, Minachil and Muvattupuzha, the percentages of increase amount to more than twice or even thrice those of the previous Census. The striking difference shown at this Census by the mountainous Taluks may be accounted for by the elaborate arrangements made with the Conservator of Forests and the Superintendent and District Magistrate, Cardamom Hills. It may be noted as a general feature that rates of increase which in 1881 had been small rose appreciably in 1891 and the continuance of this tendency during the last decade partly explains the remarkable increases shown at this Census. In the next Chapter relating to the movement of the population, a more detailed examination of the circumstances that may have contributed to these variations will be attempted.

35. Of the total number of occupied houses, the urban areas contain 33,997 **Number of houses in Towns** (5.9 per cent. of the total) and the rural, 546,902 **and Villages.** (94.1 per cent.). The average number of houses per Town is 3,777 and per Village, 140. These averages are found to exceed in three Towns and eighteen Taluks.

SUBSIDIARY TABLES VII & X.

Comparing the present number of houses in urban areas with that in 1891, we note that the increase during the decade has been 12,972 or 61.7 per cent. But the figures on which this comparison is based do not refer to the same territorial extent, as the areas taken as Towns at the two Censuses have not been the same. Taking, therefore, only those Towns (6) that were enumerated at both the Censuses, within the limits as they were constituted in 1891, we find that houses have increased from 18,099 to 33,229 or by 83.5 per cent. The figures for the several Towns are:—

	Variation for 1891 limits.				Percentage.
1. Nagercoil	+ 3,131	+ 126.5
2. Trivandrum	+ 9,430	+ 126.7
3. Shencottah	+ 43	+ 2.0
4. Quilon.	— 105	— 3.6
5. Kottayam	+ 2,287	+ 171.5
6. Alleppey	+ 344	+ 7.6

The abnormality of these rates is striking and calls for examination which will be made more conveniently in the next Chapter along with the variation in population.

36. The number of persons per occupied house for the whole State is 5.08. **Average number of persons per house.** Notwithstanding the sparseness of population and the lesser number of houses to each village in the Eastern division as compared with the Western, the average number of persons per house in the former is slightly greater than in the latter, 5.1 against 5.0. The Taluk averages vary from 4.3 in Shertallay to 5.5 in the neighbouring Taluk of Ambalapuzha. If we leave out of consideration the town-containing Taluks, the extremes will be found to be 4.3 in Tovala and 5.4 in Alangad.

SUBSIDIARY TABLE III.

The number of persons per house in the urban areas taken as a whole is 5.40 and that in the rural, 5.06.

Looking into the variations from Census to Census, we find that, between 1875 and 1891, the average for the Western division remained the same (4.8), while in the

CHAP. I.
PARA. 37.

Eastern division it increased by .1 per cent.—4.9 to 5.0—in 1891. The average for the State increased from 4.8 in 1875 and 1881 to 4.9 in 1891. The increase within the last decade has been from 4.8 to 5.0 in the Western division, 5.0 to 5.1 in the Eastern and from 4.9 to 5.08 for the State as a whole. From these figures it will be seen that, since the first Census was taken in 1875, there has not been any improvement in the matter of house-room.

37. The average number of houses per square mile is 81.9. In 1891, it was **Average number of houses 72.8** and in 1881, 69.5. Taking the Natural divisions separately, we find that the Western division contains 187 houses to a square mile against 46.4 in the Eastern. It is, of course, natural that the relatively infertile regions in the interior taken up to a considerable extent, by extensive forest areas should fail to show even a fourth of the average of the littoral tracts.

In regard to the Taluks, it is seen that the average is highest in Karunagapalli where there are 279 houses to a square mile and lowest in Todupuzha where the number is only 12. In nearly one-half of the Taluks in the Western division the density exceeds 200. In the other division, the averages in five Taluks range from 100 to 148; while those of the others are all below 100 per square mile.

For purposes of fair comparison, figures for the previous Censuses have, wherever possible, been calculated with reference to present (corrected) areas. In regard to the number of occupied houses, however, corrections with reference to transfers of Provertis from one Taluk to another during the interval between two Censuses have not been possible, as no Provertiwar figures were recorded for occupied and unoccupied houses separately. The figures available for 1881 are for occupied and unoccupied houses taken together, while those recorded for 1891 refer to occupied houses only. On enquiry, it has been ascertained that, during the period extending from 1875 to 1901, a dozen Taluks have exchanged Provertis. Even if these be left out of consideration, a general increase is visible from Census to Census in respect of house-density.

38. The average area per occupied house is 7.81 acres. In the Eastern division, the areality is four times that in the Western. Houses in the Karunagapalli Taluk have the smallest average area (2.28 acres).

SUBSIDIARY TABLE VI.

The proximity of house to house is 138 yards in the Western and 277 in the Eastern division. For the State as a whole, it is 208.92 yards.

39. The number of families recorded at this Census amounts to 583,742 and gives 1.005 families to each occupied house and 5 persons to a family as against 1.02 families and 4.7 persons in 1891. While the number of families per house has decreased, the number of persons in each family seems to have increased. As the term "family" among the Marumakkathayees who form the bulk of the population is more commensal than natural in the sense in which the latter term is understood in other countries, no sure conclusion of any value could be based on these figures. In view to an examination of these figures, an attempt was made to secure separate returns of the number of Makkathayom and Marumakkathayom families as also of those who follow a mixed system of inheritance, but it has not been successful. The information

collected under this head does not appear more reliable than that of the previous Census.

40. Unoccupied houses aggregate 32,994 or 5·3 per cent. of the total. Of **Unoccupied houses.** these, more than one-half are in the Western division ; SUBSIDIARY TABLE X. but the percentage on the division total is less than in the Eastern, being in the proportion of 5·3 to 5·4.

The lowest percentage of unoccupied houses is in the Taluk of Kunnatnad (1·8) and the highest, in that of Shencottah (15·6).

SUBSIDIARY TABLE I.—*Density of the Population.*

NATURAL DIVISIONS AND TALUKS.	MEAN DENSITY PER SQUARE MILE.				VARIATION : INCREASE (+) OR DECREASE (-).			NET VARIATION 1875 to 1901 : INCREASE (+) OR DECREASE (-).
	1901.	1891.	1881.	1875.	1891 to 1901.	1881 to 1891.	1875 to 1881.	
1	2	3	4	5	6	7	8	9
<i>Western Division.</i>								
1. Trivandrum ..	1,380	1,151	1,068	1,092	+ 229	+ 93	+ 26	+ 348
2. Karunagapalli ..	1,335	1,168	1,085	1,025	+ 167	+ 83	+ 60	+ 310
3. Kartikapalli ..	1,305	1,240	1,105	1,082	+ 65	+ 135	+ 23	+ 223
4. Shertallay ..	1,202	1,001	970	981	+ 201	+ 31	- 11	+ 221
5. Eraniel ..	1,124	1,072	1,144	1,089	+ 52	- 72	+ 55	+ 35
6. Mavelikara ..	1,046	930	881	865	+ 116	+ 49	+ 16	+ 181
7. Agastivaram ..	995	928	840	868	+ 67	+ 88	- 28	+ 127
8. Ambalapuzha ..	926	829	814	779	+ 97	+ 15	+ 35	+ 147
9. Quilon ..	905	851	725	707	+ 54	+ 126	+ 18	+ 198
10. Parur ..	905	828	831	796	+ 77	- 3	+ 35	+ 109
11. Vaikam ..	876	745	706	667	+ 131	+ 39	+ 39	+ 209
12. Tiruvalla ..	819	709	648	618	+ 110	+ 61	+ 30	+ 201
13. Chirayinkil ..	770	669	594	601	+ 101	+ 75	- 7	+ 169
14. Neyyattinkara ..	683	540	539	518	+ 143	+ 1	+ 21	+ 165
15. Vilavankod ..	581	500	509	508	+ 81	- 9	+ 1	+ 73
Mean for Western Division.	944	831	786	766	+ 113	+ 45	+ 20	+ 176
<i>Eastern Division.</i>								
16. Ettumanur ..	784	668	604	575	+ 116	+ 64	+ 29	+ 209
17. Kunnatnad ..	614	561	534	470	+ 53	+ 27	+ 64	+ 144
18. Alangad ..	545	484	479	475	+ 61	+ 5	+ 4	+ 70
19. Kottayam ..	541	442	407	392	+ 99	+ 35	+ 15	+ 149
20. Kunnattur ..	523	469	429	412	+ 54	+ 40	+ 17	+ 111
21. Minachil ..	448	390	361	336	+ 68	+ 19	+ 25	+ 112
22. Kalkulam ..	416	352	360	368	+ 64	- 8	- 8	+ 48
23. Shencottah ..	379	312	296	280	+ 67	+ 16	+ 16	+ 99
24. Kottarakara ..	339	313	261	252	+ 25	+ 52	+ 9	+ 86
25. Muvattupuzha ..	321	259	240	230	+ 62	+ 19	+ 10	+ 91
26. Changanachery ..	302	240	238	223	+ 62	+ 2	+ 15	+ 79
27. Tovala ..	282	259	263	258	+ 23	- 4	+ 5	+ 24
28. Nodumangad ..	183	150	141	129	+ 33	+ 9	+ 12	+ 54
29. Pattanapuram ..	146	116	98	96	+ 30	+ 18	+ 2	+ 50
30. Chengannur ..	130	112	103	96	+ 18	+ 9	+ 7	+ 34
31. Todupuzha ..	64	49	48	46	+ 15	+ 1	+ 2	+ 18
32. Cardamom Hills ..	22	15	6	3	+ 7	+ 9	+ 8	+ 19
Mean for Eastern Division.	238	202	188	177	+ 36	+ 14	+ 11	+ 61
Mean for the State.	416	361	339	326	+ 55	+ 22	+ 15	+ 90

[NOTE :—The density figures for 1891, 1881 and 1875 are calculated on the population returned at the respective Censuses for the present areas of Taluks as furnished by the Survey Department and embodied in State Table I. The figures given in columns 3, 4, and 5 will, therefore, differ from those recorded in previous Census Reports.]

SUBSIDIARY TABLE II.—*Distribution of the Population between Towns and Villages.*

NATURAL DIVISIONS AND TALUKS.	AVERAGE POPULATION.		PERCENT- AGE OF POPULATION LIVING IN		PERCENTAGE OF URBAN POPULATION IN TOWNS OF				PERCENTAGE OF RURAL POPULATION IN VILLAGES OF			
	Per Town.	Per Vil- lage.	Towns.	Vil- lages.	20,000 and over.	10,000 to 20,000.	5,000 to 10,000.	Under 5,000.	5,000 and over.	2,000 to 5,000.	500 and 2,000.	Under 500.
1	2	3	4	5	6	7	8	9	10	11	12	13
<i>Western Division.</i>												
1. Agastisvaram..	25,782	222	27.6	72.4	100	..	..	..	..	7.1	34.9	58.0
2. Eraniel ..	..	268	..	100	..	..	..	..	..	5.1	41.2	53.8
3. Vilavankod ..	..	662	..	100	..	..	..	..	..	16.7	70.9	12.4
4. Neyyattinkara ..	..	672	..	100	..	..	..	..	..	30.0	52.3	17.7
5. Trivandrum ..	57,882	1,045	43.1	56.9	100	..	..	..	..	23.2	71.2	5.6
6. Chirayinkil ..	..	1,253	..	100	..	..	..	..	..	34.6	61.7	3.7
7. Quilon ..	15,691	754	12.1	87.9	..	100	..	..	..	16.5	65.7	17.8
8. Karunagapalli ..	..	1,000	..	100	..	..	..	..	..	14.7	77.5	7.8
9. Kartikapalli ..	5,745	1,126	5.7	94.3	..	..	100	..	..	29.4	66.0	4.6
10. Ambalapuzha ..	24,918	1,188	22.8	77.2	100	..	..	..	..	28.8	66.1	5.1
11. Shertallay ..	..	2,925	..	100	..	..	..	..	18.5	67.5	14.0	..
12. Parur ..	12,962	915	18.3	81.7	..	100	..	..	..	17.7	73.1	9.2
13. Vaikam ..	..	1,413	..	100	..	..	..	..	12.2	32.1	51.4	4.3
14. Tiruvalla ..	..	809	..	100	..	..	..	..	..	19.7	68.6	11.7
15. Mavelikara ..	..	976	..	100	..	..	..	..	..	10.6	81.7	7.7
Mean for Western Div.	23,830	735	8.5	91.5	76.0	20.0	4.0	...	2.4	24.5	58.9	14.2
<i>Eastern Division.</i>												
16. Tovala ..	..	210	..	100	..	..	..	..	..	6.3	40.0	53.7
17. Kalkulam ..	..	439	..	100	..	..	..	..	..	2.9	60.7	36.4
18. Nedumangad ..	..	968	..	100	..	..	..	..	..	10.7	79.3	9.7
19. Kottarakara ..	..	487	..	100	..	..	..	..	..	..	65.4	34.6
20. Pattanapuram ..	..	597	..	100	..	..	..	..	..	10.3	66.9	22.8
21. Shencottah ..	9,089	636	23.2	76.8	..	..	100	..	..	42.3	38.2	19.5
22. Kunnattur ..	..	626	..	100	..	..	..	..	..	2.9	74.0	23.1
23. Chengannur ..	..	704	..	100	..	..	..	..	..	12.1	68.9	19.0
24. Changanachery ..	14,264	1,250	15.1	84.9	..	100	..	..	..	43.6	48.4	8.0
25. Kottayam ..	17,562	925	18.6	81.4	..	100	..	..	..	30.8	58.3	10.9
26. Ettumanur ..	..	1,437	..	100	..	..	..	..	..	51.5	44.1	4.4
27. Minachil ..	..	812	..	100	..	..	..	..	..	29.5	56.5	12.0
28. Todupuzha ..	..	361	..	100	..	..	..	..	..	..	68.0	37.0
29. Muvattupuzha ..	..	760	..	100	..	..	..	..	..	13.2	77.0	2.8
30. Kunnatnad ..	..	730	..	100	..	..	..	..	..	22.2	57.6	20.2
31. Alangad ..	..	849	..	100	..	..	..	..	..	21.6	66.0	12.4
32. Cardamom Hills ..	..	2,698	..	100	..	..	..	..	71.0	13.6	14.7	7
Mean for Eastern Div.	13,618	695	3.2	96.8	...	77.9	23.1	...	1.3	19.4	61.4	19.0
Mean for State.	20,426	712	6.2	93.8	59.1	23.9	9.0	...	1.9	22.3	59.9	18.9

SUBSIDIARY TABLE III.—House-room.

NATURAL DIVISIONS AND TALUKS.	AVERAGE NUMBER OF PERSONS PER HOUSE.				AVERAGE NUMBER OF HOUSES PER SQUARE MILE.			
	1901.	1891.	1881.	1875.	1901.	1891.	1881.	1875.
1	2	3	4	5	6	7	8	9
<i>Western Division.</i>								
1. Agastisvaram ..	4.6	4.4	4.2	4.2	215.2	209.0	198.6	206.1
2. Eraniel	5.0	4.7	4.8	4.6	224.7	226.6	236.2	232.6
3. Vilavankod	5.3	5.2	4.9	5.0	108.0	95.1	102.1	100.2
4. Neyyattinkara ..	5.3	4.9	4.8	4.9	128.4	108.6	110.6	104.1
5. Trivandrum	5.3	5.1	5.1	5.1	255.9	221.6	205.1	198.7
6. Chirayinkil	5.1	4.9	4.9	5.1	149.4	133.8	120.4	117.3
7. Quilon	5.1	5.3	5.1	5.1	174.8	159.2	147.8	142.4
8. Karunagapalli ..	4.7	4.6	4.5	4.4	279.7	249.3	238.1	230.7
9. Kartikapalli	5.0	5.0	4.8	4.8	259.6	246.8	227.8	224.2
10. Ambalapuzha ..	5.5	5.0	5.1	5.3	167.0	163.7	157.1	146.3
11. Shertallay	4.3	4.1	4.1	4.4	278.0	243.8	231.4	219.6
12. Parur	5.5	5.5	5.3	5.3	164.1	137.4	147.0	143.7
13. Vaikam	4.8	4.5	4.6	4.7	181.6	162.5	152.5	141.2
14. Tiruvalla	5.3	5.0	5.0	5.0	153.3	140.8	118.8	111.4
15. Mavelikara	4.8	4.7	4.7	4.6	213.5	194.9	213.3	204.1
Mean for Western Division. ...	5.0	4.8	4.8	4.8	187.1	169.9	164.0	158.5
<i>Eastern Division.</i>								
16. Tovala	4.3	4.1	3.8	3.9	64.3	61.6	60.1	64.7
17. Kalkulam	4.9	4.7	4.6	4.8	84.5	74.3	76.9	75.5
18. Nedumengad ..	4.8	4.7	4.8	4.8	38.1	31.5	29.0	26.8
19. Kottarakara ..	5.1	5.2	4.9	4.8	65.6	59.9	49.0	48.1
20. Pattanapuram ..	5.0	4.9	4.7	4.6	29.2	23.3	23.0	23.1
21. Shencottah	4.5	4.1	4.1	4.1	83.2	74.8	71.0	66.7
22. Kunnattur	5.0	4.9	4.9	5.0	103.4	94.3	80.6	76.3
23. Chengannur	5.1	5.0	4.9	4.9	25.2	22.2	19.4	18.5
24. Changanachery ..	5.2	5.0	5.2	5.0	57.4	46.9	45.5	43.7
25. Kottayam	5.1	5.1	5.2	5.1	104.3	86.1	71.6	68.1
26. Ettumanur	5.2	5.1	5.0	5.1	148.5	128.8	129.6	125.9
27. Minachil	5.2	5.2	5.2	5.0	85.0	72.2	68.5	65.8
28. Todupuzha	4.9	5.0	4.9	5.1	12.8	9.8	9.5	8.9
29. Muvattupuzha ..	5.3	5.0	5.0	5.1	60.3	51.2	47.2	44.9
30. Kunnatnad	5.2	5.5	5.0	4.7	116.0	101.7	106.8	100.2
31. Alangad	5.4	5.3	5.1	5.2	100.3	97.2	86.0	90.5
32. Cardamom Hills ..	5.2	6.2	9.2	4.9	4.2	2.5	6	5
Mean for Eastern Division. ...	5.1	5.0	4.9	4.9	48.4	40.0	37.5	35.7
Mean for the State ...	5.08	4.9	4.8	4.8	81.9	72.8	69.5	66.7

[NOTE:—Previous figures for Taluks are calculated with reference to present areas and will therefore differ from those recorded in the Reports.]

SUBSIDIARY TABLE IV.—*Talukwar Statistics of Area and Population.*

ADMINISTRATIVE DIVISIONS AND TALUKS.	AREA IN SQUARE MILES.	POPULATION.	PERCENTAGE ON TOTAL		SERIAL ORDER GRADED BY				
			Area.	Popula- tion.	Area.	Population in			
						1901	1891.	1881.	1875.
1	2	3	4	5	6	7	8	9	10
1. Tovala	115-00	32,410	1-6	1-1	22	31	30	30	29
2. Agastivaram .. .	94-00	93,513	1-3	3-2	29	19	15	15	13
3. Eraniel	98-00	110,161	1-4	3-7	27	11	8	2	2
4. Kalkulam	169-00	70,247	2-4	2-4	13	26	26	24	23
5. Vilavankod .. .	137-00	79,584	1-9	2-7	18	31	32	20	17
<i>Padmanabhapuram Division</i>	613-00	335,915	8-6	13-1	4	4	4	4	3
6. Neyyattinkara ..	205-00	139,952	2-9	4-8	9	3	6	4	4
7. Trivandrum .. .	97-26	134,196	1-4	4-5	28	4	5	7	6
8. Nedumangad .. .	369-00	67,771	5-2	2-3	5	27	27	27	27
9. Chirayinkil .. .	146-47	112,823	2-1	3-8	16	10	11	12	12
<i>Trivandrum Division</i>	817-73	454,742	11-6	15-4	3	3	3	3	4
10. Kottarakara .. .	228-18	77,065	3-2	2-6	8	22	21	25	25
11. Pattanapuram ..	338-82	49,575	4-8	1-7	6	28	28	28	28
12. Shencottah .. .	102-81	38,970	1-5	1-3	26	29	29	29	30
13. Quilon	143-25	129,658	2-0	4-4	17	5	2	6	5
14. Kunnattur .. .	156-79	82,014	2-2	2-8	15	20	20	21	21
15. Karunagapalli ..	93-15	124,312	1-3	4-2	30	8	7	8	9
16. Kartikapalli .. .	74-15	96,756	1-0	3-3	32	14	14	14	14
17. Mavelikara .. .	111-43	116,541	1-6	3-9	24	9	9	9	7
18. Chengannur .. .	836-19	108,540	11-8	3-7	2	12	13	13	15
19. Tiruvalla	172-18	140,928	2-4	4-8	12	1	1	3	3
20. Ambalapuzha .. .	114-34	106,927	1-6	3-6	23	13	12	11	11
<i>Quilon Division</i>	2,371-29	1,070,283	33-4	36-2	2	1	1	1	1
21. Shertallay .. .	117-19	140,888	1-7	4-8	21	2	3	1	1
22. Vaikam	108-19	94,721	1-5	3-2	25	16	17	16	16
23. Ettumanur .. .	120-94	94,869	1-7	3-2	20	15	16	18	18
24. Kottayam	174-25	94,327	2-5	3-2	11	17	18	19	20
25. Changanachery ..	311-96	94,307	4-4	3-2	7	18	19	17	19
26. Minachil	158-00	70,706	2-2	2-4	14	24	25	26	26
27. Muvattupuzha ..	396-00	127,721	5-6	4-3	4	6	10	10	10
28. Todupuzha .. .	511-06	82,571	7-3	1-4	3	30	31	31	31
29. Kunnathnad .. .	208-42	124,974	2-9	4-2	10	7	4	5	8
30. Alangad	136-51	73,900	1-9	2-5	19	23	23	23	24
31. Parur	78-07	70,844	1-1	2-4	31	25	24	23	24
32. Cardamom Hills ..	972-43	21,589	18-7	7	1	33	32	32	32
<i>Kottayam Division</i>	3,239-01	1,041,217	46-4	38-3	1	3	3	3	3
Total, State ..	7,091-03	2,953,187	100	100	..	..	..	..	..

[NOTE:—In columns 8, 9 and 10, the order refers to the population returned within present areas.]

SUBSIDIARY TABLE V.—Statement comparing Area, Population, &c., of Travancore with those of other States and Provinces.

STATE OR PROVINCE.	AREA IN SQUARE MILES.	POPULATION.		AVERAGE POPULATION OF A			PERCENTAGE OF POPULATION IN		AVERAGE NUMBER OF PERSONS PER HOUSE.
		Total.	Density per square mile.	Town.	Vil- lage.	Town & Vil- lage.	Towns.	Vil- lages.	
1	2	3	4	5	6	7	8	9	10
1. Ajmer-Merwara	2,711	476,912	175.91	31,328	475	641	26.27	73.73	4.44
2. Assam	56,243	6,126,343	108.92	9,514	267	274	2.95	97.05	4.67
3. Bengal	151,185	74,744,866	494.39	21,265	348	367	5.17	94.83	5.21
4. Bihar	17,710	2,754,016	155.50	9,533	409	479	15.23	84.77	4.84
5. Bombay	75,918	15,304,677	201.59	17,890	573	713	20.22	79.78	5.28
6. Central Provinces	86,614	9,876,646	114.03	13,912	265	288	8.31	91.69	4.77
7. Coorg	1,582	180,607	114.16	3,050	345	373	8.44	91.56	5.90
8. Madras	141,726	38,209,436	269.60	18,270	621	697	11.18	88.82	5.36
9. Punjab	97,209	20,330,339	209.14	13,599	551	619	11.43	88.57	6.32
10. United Provinces of Agra & Oudh..	107,164	47,691,782	445.03	11,551	404	452	11.02	88.98	5.49
11. Baroda State	8,099	1,952,692	241.10	9,976	489	634	24.02	75.98	3.98
12. Cochin State	1,362	812,025	596.20	12,497	1,111	1,232	10.78	89.22	5.56
13. Gwalior State	25,041	2,933,001	117.12	13,005	273	307	11.00	88.91	5.29
14. Hyderabad State	82,698	11,141,142	134.72	14,448	500	555	10.12	89.88	4.87
15. Kashmir State	80,900	2,906,578	35.91	79,374	307	325	5.47	94.53	6.25
16. Mysore State	29,444	5,539,399	188.13	5,777	284	324	13.04	86.96	4.98
17. Travancore State	7,091	2,952,157	416.32	20,426	712	758	6.22	93.78	5.08

[NOTE.—In the preparation of this statement, the figures for the other States and Provinces are taken from India Table I furnished by the Imperial Census Commissioner.]

SUBSIDIARY TABLE VI.—Statement of Areality and Proximity.

NATURAL DIVISIONS AND TALUKS.	POPULATION.		VILLAGES.		HOUSES.	
	Areality in Acres.	Proximity in Yards.	Areality in Square Miles.	Proximity in Miles.	Areality in Acres.	Proximity in Yards.
1	2	3	4	5	6	7
<i>Western Division.</i>						
1. Agastisvaram ..	64	59-80	29	56	2-97	128-81
2. Eraniel	56	55-94	23	50	2-84	125-98
3. Vilavankod ..	1-10	78-40	1-02	1-08	5-92	181-80
4. Neyyattinkara ..	93	72-09	98	1-05	4-98	166-83
5. Trivandrum ..	46	50-69	1-19	1-17	2-50	118-20
6. Chirayinkil ..	83	68-10	1-62	1-36	4-28	154-65
7. Quilon	70	62-54	92	1-02	3-66	143-01
8. Karunagapalli ..	47	51-24	76	93	2-28	112-87
9. Kartikapalli ..	49	52-32	88	99	2-46	117-24
10. Ambalapuzha ..	69	62-09	1-57	1-34	3-83	146-30
11. Shertallay	53	54-41	2-47	1-68	2-30	113-37
12. Parur	70	62-54	1-23	1-18	3-89	147-44
13. Vaikam	73	63-87	1-61	1-35	3-32	140-25
14. Tiruvalla	78	66-02	98	1-05	4-17	152-65
15. Mavelikara	61	58-38	93	1-03	2-99	129-26
TOTAL ...	67	61-18	84	97	3-42	138-24
<i>Eastern Division.</i>						
16. Tovala	2-27	112-62	74	92	9-95	235-81
17. Kalkulam	1-53	92-45	1-05	1-09	7-57	205-68
18. Nedumangad ..	3-48	139-46	5-27	2-46	16-79	303-32
19. Kottarakara ..	1-89	102-77	1-44	1-28	9-74	233-31
20. Pattanapuram ..	4-37	156-27	4-08	2-15	21-87	349-41
21. Shencottah	1-68	96-89	2-11	1-55	7-68	207-17
22. Kunnattur	1-22	82-57	1-19	1-17	6-18	185-84
23. Chengannur	4-93	165-99	5-42	2-49	25-30	370-03
24. Changanachery ..	2-11	108-58	4-87	2-36	11-14	249-52
25. Kottayam	1-18	81-13	2-02	1-52	6-13	185-08
26. Ettumanur	81	67-28	1-83	1-45	4-30	155-02
27. Minachil	1-43	89-39	1-81	1-43	7-52	205-00
28. Todupuzha	10-04	236-87	5-67	2-55	49-76	527-35
29. Muvattupuzha ..	1-99	105-46	2-36	1-64	10-60	243-77
30. Kunnatnad	1-04	76-23	1-18	1-16	5-51	175-52
31. Alangad	1-17	80-86	1-55	1-33	6-37	188-67
32. Cardamom Hills ..	28-82	401-34	121-55	11-84	150-69	917-71
TOTAL ...	2-68	122-38	2-97	1-84	13-79	377-61
Total, State ...	1-53	92-46	1-81	1-43	7-81	309-92

SUBSIDIARY TABLE VII.—Statement showing particulars of Houses, Population, &c., in Towns.

Towns.	AREA IN SQUARE MILES.	HOUSES.			POPULATION.			NUMBER OF PERSONS PER SQUARE MILE.	NUMBER OF PERSONS PER HOUSE.
		Total.	Occu- pied.	Unoccu- pied.	Total.	Males.	Females.		
1	2	3	4	5	6	7	8	9	10
<i>Western Division.</i>									
1. Nagercoil	3.29	6,253	5,606	647	25,782	12,520	13,262	7,836	4.59
2. Trivandrum	9.89	10,628	9,846	782	57,882	29,992	27,890	5,853	5.87
3. Quilon... ..	4.24	2,910	2,613	197	15,691	8,095	7,596	3,701	6.00
4. Kayankulam ... ..	...	1,171	1,078	93	5,745	2,916	2,829	...	5.32
5. Alleppey	3.54	5,099	4,849	250	24,918	12,748	12,170	7,039	5.13
6. Parur ... ..	...	2,426	2,258	168	12,962	6,771	6,191	...	5.74
TOTAL ... ..	...	28,387	26,250	2,137	142,980	73,042	69,938	...	5.44
<i>Eastern Division.</i>									
7. Shencottah	3.20	2,567	2,164	403	9,039	4,274	4,765	2,825	4.17
8. Kottayam	6.60	3,236	3,030	206	17,552	9,147	8,405	3,026	5.79
9. Changanachery...	...	2,741	2,553	188	14,264	7,166	7,098	...	5.58
TOTAL ... ..	...	8,544	7,747	797	40,855	20,587	20,268	...	5.24
Total, State ... ..	...	36,931	33,997	2,934	183,835	93,629	90,206	...	5.40

[NOTE:—Statistics of area for the Towns of Kayankulam, Parur and Changanachery are not available.]

SUBSIDIARY TABLE VIII.—Statement of Villages grouped, according to Size, with variation since 1881.

NATURAL DIVISIONS AND TALUKS.	TOTAL NUMBER OF VILLAGES.		VARIA- TION: IN- CREASE (+) OR DE- CREASE (-).	1901.								1881.			
	1901.	1881.		UNDER 500.		500—2,000.		2,000—5,000.		5,000 AND OVER.		NUMBER OF VILLAGES.			
				Num- ber.	Per- cent- age.	Num- ber.	Per- cent- age.	Num- ber.	Per- cent- age.	Num- ber.	Per- cent- age.	Under 500.	500—2,000.	2,000—5,000.	5,000 and over.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
Western Division.															
1. Agastisvaram	304	475	— 171	274	90.1	28	9.2	2	.7	...	...	451	24	...	..
2. Eraniel ..	410	159	+ 251	355	86.6	53	12.9	2	.5	...	...	84	67	8	..
3. Vilavankod ..	122	114	+ 8	64	52.4	55	45.1	3	2.5	...	...	67	44	3	..
4. Neyyattinkara	208	151	+ 57	118	56.7	76	36.6	14	6.7	...	...	76	68	6	1
5. Trivandrum ..	73	88	— 15	14	19.2	53	72.6	6	8.2	...	...	23	55	8	2
6. Chirayinkil ..	90	88	+ 2	13	14.4	63	70.0	14	15.6	...	...	28	51	9	..
7. Quilon	151	160	— 9	66	43.7	77	51.0	8	5.3	...	...	76	81	3	..
8. Karunagapalli	121	104	+ 17	29	24.0	84	69.4	.8	6.6	...	...	18	85	1	..
9. Kartikapalli ..	84	93	— 9	15	17.9	59	70.2	10	11.9	...	...	23	68	2	..
10. Ambalapuzha	71	72	— 1	12	16.9	50	70.4	9	12.7	...	...	15	54	3	..
11. Shertallay ..	47	38	+ 9	...	...	14	29.8	29	61.7	4	8.5	...	16	16	6
12. Parur	63	89	— 26	20	31.7	40	63.5	3	4.8	...	...	43	42	3	..
13. Vaikam	67	67	...	12	17.9	42	62.7	11	16.4	2	3.0	17	41	9	..
14. Tiruvalla ..	174	150	+ 24	65	37.4	97	55.7	12	6.9	...	...	61	88	1	..
15. Mavelikara ..	119	145	— 26	25	21.0	89	74.8	.5	4.2	...	...	44	100	1	..
TOTAL ...	2,104	1,993	+ 111	1,082	51.4	880	41.8	136	6.5	6	.3	1,026	884	73	10
Eastern Division.															
16. Tovaia	154	158	— 4	139	90.3	14	9.1	1	.6	...	...	144	12	2	..
17. Kalkulam ..	160	108	+ 52	111	69.4	48	30.0	1	.6	...	...	57	50	1	..
18. Nedumangad..	70	68	+ 2	19	27.1	48	68.6	3	4.3	...	...	26	39	3	..
19. Kottarakara ..	158	137	+ 21	100	63.3	58	36.7	...	...	...	...	101	35	1	..
20. Pattanapuram	83	80	+ 3	40	48.2	41	49.4	2	2.4	...	...	52	28	...	..
21. Shencottah ..	47	70	— 23	28	59.6	14	29.8	5	10.6	...	...	52	14	3	1
22. Kunnattur ..	131	123	+ 8	60	45.8	70	53.4	1	.8	...	...	79	43	1	..
23. Chengannur ..	154	133	+ 21	72	46.8	76	49.3	6	3.9	...	...	72	60	1	..
24. Changanachery	64	64	...	19	29.7	33	51.6	12	18.7	...	...	17	40	7	..
25. Kottayam ..	83	81	+ 2	29	34.9	45	54.2	9	10.0	...	...	35	41	5	..
26. Ettumanur ..	66	76	— 10	13	19.7	36	54.5	17	25.8	...	...	21	46	.9	..
27. Minachil.. ..	87	90	— 3	41	47.1	38	43.7	8	9.2	...	...	48	39	.3	..
28. Todupuzha ..	90	88	+ 2	67	74.4	23	25.6	...	...	...	...	70	18	...	..
29. Muvattupuzha	168	162	+ 6	69	41.1	92	54.8	7	4.1	...	...	78	82	2	..
30. Kunnatnad ..	171	166	+ 5	85	49.7	76	44.4	10	5.9	...	...	91	65	9	1
31. Alangad.. ..	87	108	— 16	30	34.5	51	58.6	6	6.9	...	...	46	52	5	..
32. Cardamom Hills	8	19	— 11	2	25	3	37.5	1	12.5	2	25	15	6	...	..
TOTAL ...	1,781	1,726	+ 55	924	51.9	766	43.0	89	5	2	.1	1,002	670	52	2
Total, State.	3,885	3,719	+ 166	2,006	51.6	1,646	42.4	225	5.8	8	.2	2,028	1,554	125	12

SUBSIDIARY TABLE IX.—Statistics of Provertis.

NATURAL DIVISIONS AND TALUKS.	NUMBER OF PRO- VERTIS.	AVERAGE AREA OF A PROVERTI.	AVERAGE POPULATION OF A PROVERTI.	Under 2,000.		
				Num- ber.	Population.	
					Total.	Percent- age.
1	2	3	4	5	6	7
<i>Western Division.</i>						
1. Agastisvaram.. ..	6	15.11	11,289	..	..	..
2. Eraniel	8	12.25	13,770	..	..	..
3. Vilavankod	8	17.12	9,948	..	..	..
4. Neyyattinkara	10	20.50	13,995	..	..	..
5. Trivandrum	10	8.73	7,631	1	127	2
6. Chirayinkil	11	13.31	10,257	..	..	..
7. Qpilon	7	19.85	16,281	..	..	..
8. Karunagapalli	8	11.64	15,138	..	..	..
9. Kartikapalli	10	7.41	9,460	..	..	..
10. Ambalapuzha	12	9.30	7,035	..	..	..
11. Shertallay	7	16.61	19,640	..	..	..
12. Parur	7	11.15	8,240	..	..	..
13. Vaikam	7	15.45	13,532	..	..	..
14. Tiruvalla	8	21.52	17,616	..	..	..
15. Mavelikara	8	13.92	14,520	..	..	..
TOTAL ...	127	13.92	12,186	1	127	0
<i>Eastern Division.</i>						
16. Tovala	6	19.16	5,402	..	..	..
17. Kalkulam	8	21.12	8,781	..	..	..
18. Nedumangad	8	46.12	8,471	..	..	..
19. Kottarakara	8	28.52	9,633	..	..	..
20. Pattanapuram	6	56.47	8,263	..	..	..
21. Shencottah	8	12.45	3,741	3	4,589	15.4
22. Kunnattur	9	17.42	9,113	..	..	..
23. Chengannur	7	119.45	15,506	..	..	..
24. Changanachery	7	44.56	11,435	..	..	..
25. Kottayam	7	24.06	10,968	..	..	..
26. Ettumanur	6	20.15	15,812	..	..	..
27. Minachil	6	26.33	11,784	..	..	..
28. Todupuzha	5	102.21	6,514	..	..	..
29. Muvattupuzha	8	49.75	15,965	..	..	..
30. Kunnatnad	11	18.49	11,361	..	:	..
31. Alangad	6	22.58	12,317	..	..	..
32. Cardamom Hills	3	324.14	7,196	..	..	:
TOTAL ...	119	44.47	10,258	3	4,589	4
Total, State ...	246	28.70	11,253	4	4,716	2
TOTAL, 1891 CENSUS	247	..	9,919	5	6,399	2

SUBSIDIARY TABLE IX.—*Statistics of Provertis.*

• CLASSIFICATION OF PROVERTIS INTO POPULATION GROUPS.												
2,000—5,000.			5,000—10,000.			10,000—20,000.			20,000—50,000.			Number.
Num-ber.	Population.		Num-ber.	Population.		Num-ber.	Population.		Num-ber.	Population.		
	Total.	Per-cent-age.		Total.	Per-cent-age.		Total.	Per-cent-age.		Total.	Per-cent-age.	
8	9	10	11	12	13	14	15	16	17	18	19	
1	4,843	7.2	3	20,006	29.5	1	17,760	26.2	1	25,122	37.1	1
..	..	..	2	14,373	13.1	5	71,896	65.2	1	23,802	21.7	2
1	4,193	5.3	2	13,002	16.3	5	62,389	78.4	..	..	..	3
..	..	..	5	39,260	28.1	3	38,754	27.7	2	61,938	44.2	4
..	..	..	8	62,716	82.2	1	13,471	17.6	..	..	..	5
..	..	..	6	42,399	37.6	4	48,518	43.0	1	21,906	19.4	6
..	..	..	2	15,285	13.4	2	25,971	22.8	3	72,711	63.8	7
..	..	..	..	..	..	8	121,106	100	..	..	..	8
..	..	..	5	37,776	39.9	5	56,819	60.1	..	..	..	9
3	12,536	14.9	8	56,711	67.2	1	15,171	17.9	..	..	..	10
..	..	..	..	..	..	4	69,115	50.3	3	68,364	49.7	11
1	2,972	5.1	4	25,782	44.7	2	28,928	50.2	..	..	..	12
..	..	..	1	8,388	8.9	6	86,333	91.1	..	..	..	13
..	..	..	1	9,820	6.9	4	64,578	45.9	3	66,528	47.2	14
..	..	..	..	..	..	8	116,162	100	..	..	..	15
6	24,544	1.6	47	345,518	22.3	59	836,971	54.1	14	340,461	22.0	
3	9,611	29.7	3	22,799	70.3	..	..	..	..	..	..	16
1	2,981	4.2	4	29,051	41.4	3	38,215	54.4	..	..	..	17
..	..	..	6	42,982	63.4	2	24,789	36.6	..	..	..	18
..	..	..	5	40,001	52.1	3	36,974	47.9	..	..	..	19
1	4,771	9.6	4	31,128	62.8	1	13,576	27.6	..	..	..	20
4	15,851	52.9	1	9,491	31.7	..	..	..	..	..	..	21
1	4,942	6.1	3	22,339	27.2	5	54,733	66.7	..	..	..	22
..	..	..	..	..	..	6	81,843	75.4	1	26,697	24.6	23
2	9,038	11.3	2	14,789	18.5	1	10,156	12.7	2	46,061	57.5	24
..	..	..	3	23,997	31.3	4	52,778	68.7	..	..	..	25
..	..	..	..	..	..	5	66,691	70.3	1	28,178	29.7	26
..	..	..	2	16,648	23.5	4	54,058	76.5	..	..	..	27
..	..	..	5	32,571	100	..	..	..	..	..	..	28
..	..	..	..	..	..	5	63,925	50.1	3	63,796	49.9	29
1	4,602	3.8	4	31,836	25.5	5	66,987	53.6	1	21,349	17.1	30
..	..	..	1	7,558	10.2	5	66,342	80.8	..	..	..	31
1	2,941	13.6	1	8,579	39.7	1	10,069	46.7	..	..	..	32
14	54,987	4.5	44	333,359	27.4	50	641,335	52.5	8	198,091	15.8	
30	79,481	2.8	91	679,377	24.5	108	1,478,206	52.4	23	526,542	19.1	
35	139,759	5.7	108	793,366	32.4	91	1,317,275	49.7	13	235,327	11.9	

SUBSIDIARY TABLE X.—Statement showing particulars of Houses at the Censuses of 1875, 1881, 1891 and 1901.

NATURAL DIVISIONS AND TALUKS.	1901.			1891.			1881.			1875.
	Total.	Occupied.	Unoccu- pied.	Total.	Occupied.	Unoccu- pied.	Total.	Occupied.	Unoccu- pied.	Total.
1	2	3	4	5	6	7	8	9	10	11
<i>Western Division.</i>										
1. Agastiyavaram ..	21,940	20,235	1,705	21,840	19,647	2,193	20,849	18,681	2,168	21,706
2. Eraniel ..	23,260	22,030	1,230	23,078	22,208	870	24,238	23,149	1,089	24,233
3. Vilavankod ..	15,360	14,804	556	13,630	13,036	594	14,589	13,992	597	14,237
4. Neyyattinkara ..	27,966	26,327	1,639	23,623	22,266	1,357	24,072	22,685	1,387	22,595
5. Trivandrum ..	26,658	24,892	1,766	22,977	21,562	1,415	21,395	19,954	1,441	20,511
6. Chirayinkil ..	23,349	21,893	1,456	20,901	19,612	1,289	18,994	17,639	1,355	18,970
7. Quilon ..	26,284	25,041	1,243	23,857	22,816	1,041	22,208	21,179	1,029	21,369
8. Karunagapalli ..	27,737	26,065	1,682	24,615	23,223	1,392	23,676	22,186	1,490	23,147
9. Kartikapalli ..	20,168	19,251	917	19,255	18,306	949	18,178	16,895	1,283	18,074
10. Ambalapuzha ..	20,139	19,102	1,037	19,665	18,720	945	19,042	17,968	1,074	17,794
11. Shertallay ..	34,397	32,580	1,807	30,703	28,571	2,132	29,662	27,119	2,543	28,968
12. Parur ..	13,464	12,812	652	11,244	10,729	515	11,962	11,483	479	11,838
13. Vaikam ..	20,699	19,654	1,045	18,841	17,579	1,262	17,567	16,508	1,069	16,482
14. Tiruvallur ..	27,196	26,411	785	25,260	24,247	1,013	21,273	20,469	804	20,294
15. Mavelikara ..	25,194	23,793	1,401	22,794	21,718	1,076	25,216	23,769	1,447	24,939
TOTAL ..	353,801	334,880	18,921	322,283	304,240	18,043	312,921	293,676	19,245	305,157
<i>Eastern Division.</i>										
16. Tovala ..	8,044	7,395	649	7,817	7,084	733	8,588	7,956	632	8,585
17. Kalkulam ..	14,981	14,287	694	13,093	12,561	532	13,634	13,000	634	13,377
18. Nedumangad ..	15,172	14,062	1,110	12,967	11,633	734	11,636	10,703	933	10,941
19. Kottarakkall ..	15,895	14,979	916	14,430	13,684	746	12,174	11,388	786	11,687
20. Pattanapuram ..	10,727	9,912	815	8,474	7,915	559	8,461	7,820	641	8,461
21. Shencottah ..	10,148	8,560	1,588	8,954	7,693	1,261	8,759	7,301	1,458	8,145
22. Kunnattur ..	16,911	16,222	689	15,486	14,789	697	13,470	12,647	823	12,861
23. Chengannur ..	22,075	21,152	923	19,394	18,605	789	17,143	16,290	853	16,488
24. Changanacherry ..	16,715	17,911	804	15,172	14,658	514	14,932	14,224	708	14,162
25. Kottayam ..	19,122	18,186	936	15,918	15,005	913	13,249	12,484	765	12,434
26. Ettumanur ..	19,140	17,970	1,170	16,413	15,580	833	16,564	15,681	883	15,639
27. Minachil ..	14,025	13,442	583	12,263	11,420	843	11,843	10,834	1,009	11,255
28. Todupuzha ..	6,953	6,572	381	5,271	5,025	246	5,214	4,866	348	4,846
29. Muvattupuzha ..	24,803	24,090	713	20,951	20,387	564	19,618	18,817	801	18,721
30. Kunnathnad ..	24,069	23,613	456	21,282	20,702	580	22,705	21,732	973	21,365
31. Alangad ..	13,938	13,596	342	13,601	13,183	418	13,360	12,880	480	12,790
32. Cardamom Hills ..	5,283	4,130	1,153	2,718	2,372	346	689	677	12	511
TOTAL ..	280,092	246,019	14,073	223,604	212,296	11,308	212,029	199,300	12,729	202,299
Total, State ..	633,893	580,899	32,994	545,887	516,536	29,351	524,950	492,976	31,974	507,456

**SUBSIDIARY TABLE X.—Statement showing particulars of Houses at the Censuses of
1875, 1881, 1891 and 1901.**

1875.		PERCENTAGE OF VARIATION ON TOTAL NUMBER OF HOUSES.				PERCENTAGE OF VARIATION ON OCCUPIED HOUSES.				PERCENTAGE OF UNOCCU- PIED HOUSES ON TOTAL.				AVERAGE NUMBER OF OC- CUPIED HOUSES TO A VILLAGE.	Number.
Occupied.	Unoccu- pied.	1891 to 1901.	1881 to 1891.	1875 to 1881.	1875 to 1901.	1891 to 1901.	1881 to 1891.	1875 to 1881.	1875 to 1901.	1901.	1891.	1881.	1875.		
12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	
19,380	2,326	+ 4	+ 4.7	- 3.9	+ 1.0	+ 2.9	+ 5.1	- 3.6	+ 4.4	7.7	10.0	10.4	10.7	48.1	1
22,804	1,429	+ 7	- 4.7	+ .02	- 4.0	- .8	- 4.0	+ 1.5	- 3.3	5.2	3.7	4.4	5.9	33.7	2
13,741	496	+ 12.6	- 6.5	+ 2.4	+ 7.8	+ 13.5	- 6.8	+ 1.7	+ 7.7	3.6	4.3	4.0	3.4	121.3	3
21,352	1,243	+ 18.3	- 1.8	+ 6.5	+ 23.7	+ 18.2	- 1.8	+ 6.2	+ 23.2	5.8	5.7	5.7	5.0	126.5	4
19,327	1,184	+ 16.0	+ 7.3	+ 4.3	+ 29.9	+ 15.4	+ 8.0	+ 3.2	+ 28.7	6.6	6.1	6.7	5.7	206.1	5
17,494	1,776	+ 11.7	+ 10.0	+ 0.1	+ 23.0	+ 11.6	+ 11.1	+ 2.5	+ 27.3	6.2	6.1	7.1	9.3	243.2	6
20,143	956	+ 10.1	+ 7.4	+ 3.9	+ 23.0	+ 9.7	+ 7.7	+ 3.7	+ 22.6	4.7	4.3	4.6	4.4	148.5	7
21,498	1,649	+ 12.6	+ 3.9	+ 2.2	+ 19.8	+ 12.1	+ 4.6	+ 3.2	+ 21.1	6.0	5.6	6.2	7.1	200.8	8
16,628	1,446	+ 4.7	+ 5.9	+ .6	+ 11.5	+ 5.1	+ 8.3	+ 1.6	+ 15.7	4.5	4.9	7.0	8.0	225.0	9
16,729	1,065	+ 2.4	+ 3.2	+ 7.0	+ 13.1	+ 2.0	+ 4.1	+ 7.4	+ 14.1	5.1	4.8	5.6	5.9	211.2	10
25,735	3,233	+ 11.9	+ 3.5	+ 2.3	+ 18.7	+ 14.0	+ 5.3	+ 5.8	+ 26.5	5.2	6.9	8.5	11.1	677.2	11
11,220	618	+ 19.7	- 6.0	+ 1.4	+ 13.7	+ 19.4	- 6.5	+ 2.3	+ 14.1	4.8	4.5	4.0	5.2	167.5	12
15,279	1,203	+ 9.8	+ 7.2	+ 6.5	+ 25.5	+ 11.8	+ 6.4	+ 8.0	+ 28.6	5.0	6.7	6.0	7.3	293.3	13
19,194	1,100	+ 7.6	+ 18.7	+ 4.8	+ 34.0	+ 8.9	+ 18.4	+ 6.6	+ 37.6	2.8	4.0	3.7	5.4	161.7	14
23,194	1,745	+ 10.5	- 9.6	+ 1.1	+ 1.0	+ 9.5	- 8.6	+ 2.4	+ 2.5	5.5	4.7	5.7	7.0	199.3	15
233,688	21,469	+ 9.7	+ 2.9	+ 2.5	+ 15.9	+ 10.0	+ 3.5	+ 3.5	+ 18.0	5.3	5.5	6.1	7.0	146.6	
7,446	1,139	+ 2.9	- 8.9	+ .08	- 6.3	+ 4.3	- 10.9	+ 6.8	- .6	8.0	9.8	7.3	13.2	48.0	16
12,772	605	+ 14.4	- 3.9	+ 1.9	+ 11.9	+ 13.7	- 3.3	+ 1.7	+ 11.8	4.6	4.0	4.6	4.5	69.2	17
9,916	1,025	+ 22.6	+ 6.2	+ 6.3	+ 38.6	+ 20.8	+ 8.6	+ 7.9	+ 41.8	7.3	5.9	8.0	9.3	200.8	18
10,978	709	+ 10.1	+ 18.5	+ 4.1	+ 36.0	+ 9.4	+ 20.1	+ 3.7	+ 36.4	5.7	5.1	6.4	6.0	94.8	19
7,847	614	+ 26.5	+ .1		+ 26.7	+ 25.2	+ 1.2	- .3	+ 26.3	7.5	6.6	7.5	7.2	119.4	20
6,866	1,279	+ 13.3	+ 2.2	+ 7.5	+ 24.5	+ 11.2	+ 5.3	+ 6.3	+ 24.6	15.6	14.0	16.6	15.7	136.0	21
11,968	893	+ 9.2	+ 14.9	+ 4.7	+ 31.4	+ 9.6	+ 16.9	+ 5.6	+ 35.5	4.0	4.5	6.1	6.9	123.8	22
15,975	1,013	+ 13.8	+ 13.1	+ 3.9	+ 33.8	+ 13.6	+ 14.2	+ 5.2	+ 36.6	4.1	4.0	4.9	6.1	137.3	23
13,637	525	+ 23.3	+ 1.6	+ 5.4	+ 32.1	+ 22.1	+ 3.0	+ 4.3	+ 31.3	4.2	3.3	4.7	3.4	239.9	24
11,872	562	+ 20.1	+ 20.1	+ 6.5	+ 53.7	+ 21.1	+ 20.1	+ 5.1	+ 53.1	4.8	5.7	5.7	4.5	182.6	25
14,875	764	+ 16.6	- .8	+ 5.8	+ 22.3	+ 15.3	- .6	+ 5.4	+ 20.8	6.1	5.0	5.2	4.8	272.2	26
10,406	850	+ 14.3	+ 3.5	+ 5.2	+ 24.6	+ 17.7	+ 5.4	+ 4.1	+ 29.1	4.1	6.8	8.5	7.5	184.5	27
4,570	276	+ 31.9	+ 1.0	+ 7.5	+ 43.4	+ 30.7	+ 3.2	+ 6.4	+ 43.8	5.4	4.6	6.5	5.7	75.0	28
17,907	814	+ 18.8	+ 6.7	+ 4.7	+ 33.0	+ 17.8	+ 8.3	+ 5.0	+ 34.1	3.5	2.6	4.0	4.3	143.0	29
20,389	976	+ 13.0	- 6.2	+ 6.2	+ 12.6	+ 14.0	- 4.7	+ 6.5	+ 15.8	1.8	2.7	4.2	4.5	139.0	30
12,374	516	+ 2.4	+ 1.7	+ 4.4	+ 8.9	+ 3.1	+ 2.3	+ 4.9	+ 10.7	2.4	3.0	3.5	4.0	156.2	31
508	8	+ 94.3	+ 294.4	+ 3.4	+ 933.8	+ 74.1	+ 250.3	+ 34.5	+ 721.0	21.8	12.7	1.7	1.5	514.2	32
189,700	12,566	+ 16.3	+ 5.4	+ 4.8	+ 28.5	+ 15.8	+ 6.5	+ 5.1	+ 29.6	5.4	4.0	6.0	6.2	133.7	
473,388	34,037	+ 12.4	+ 3.9	+ 3.4	+ 20.9	+ 12.4	+ 4.7	+ 4.1	+ 22.7	5.3	5.3	6.0	6.7	140.7	

MAP No 7

To illustrate the Density of population in
TRAVANCORE

Scale of Miles
MILES 10 20 30

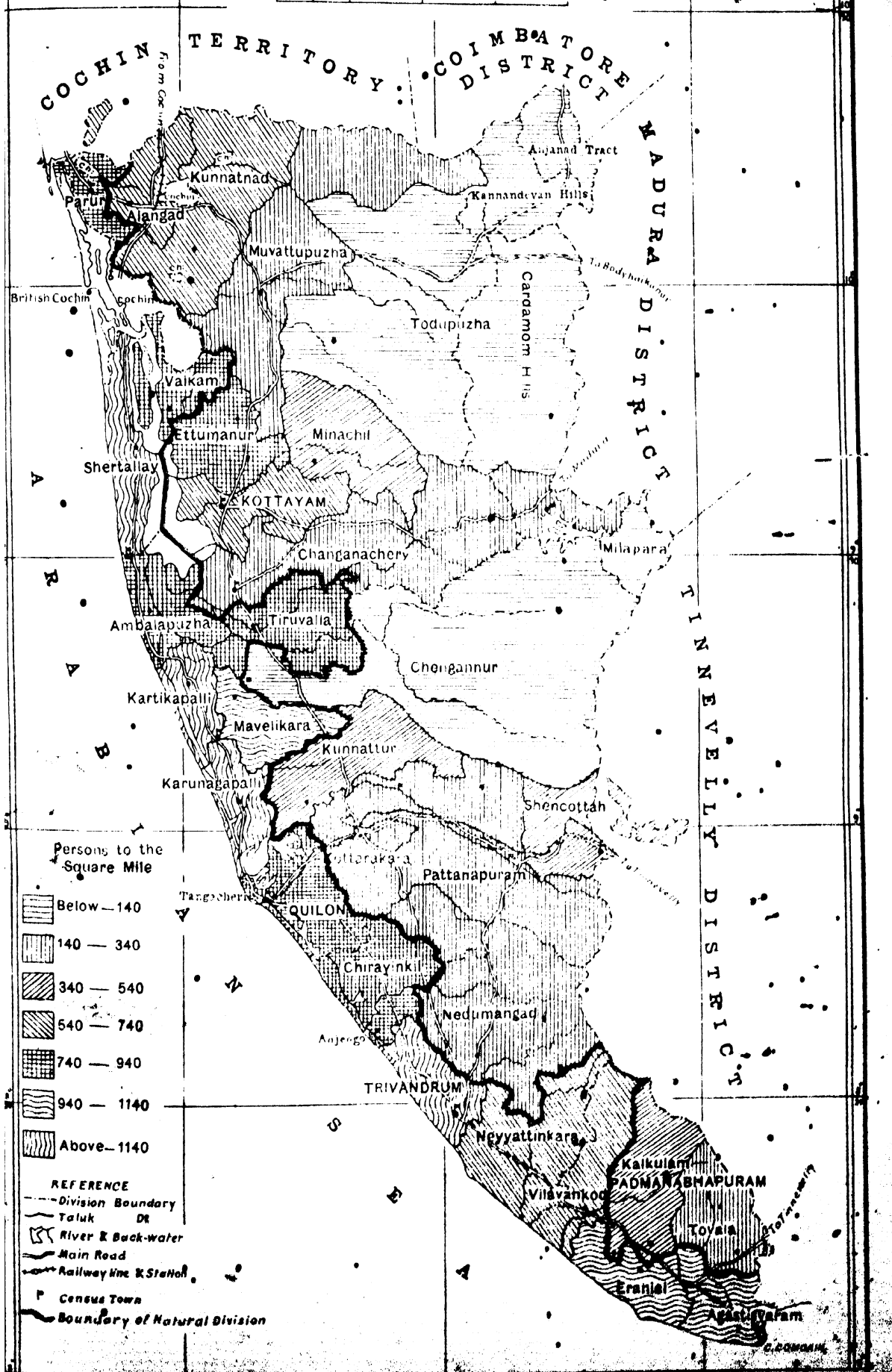
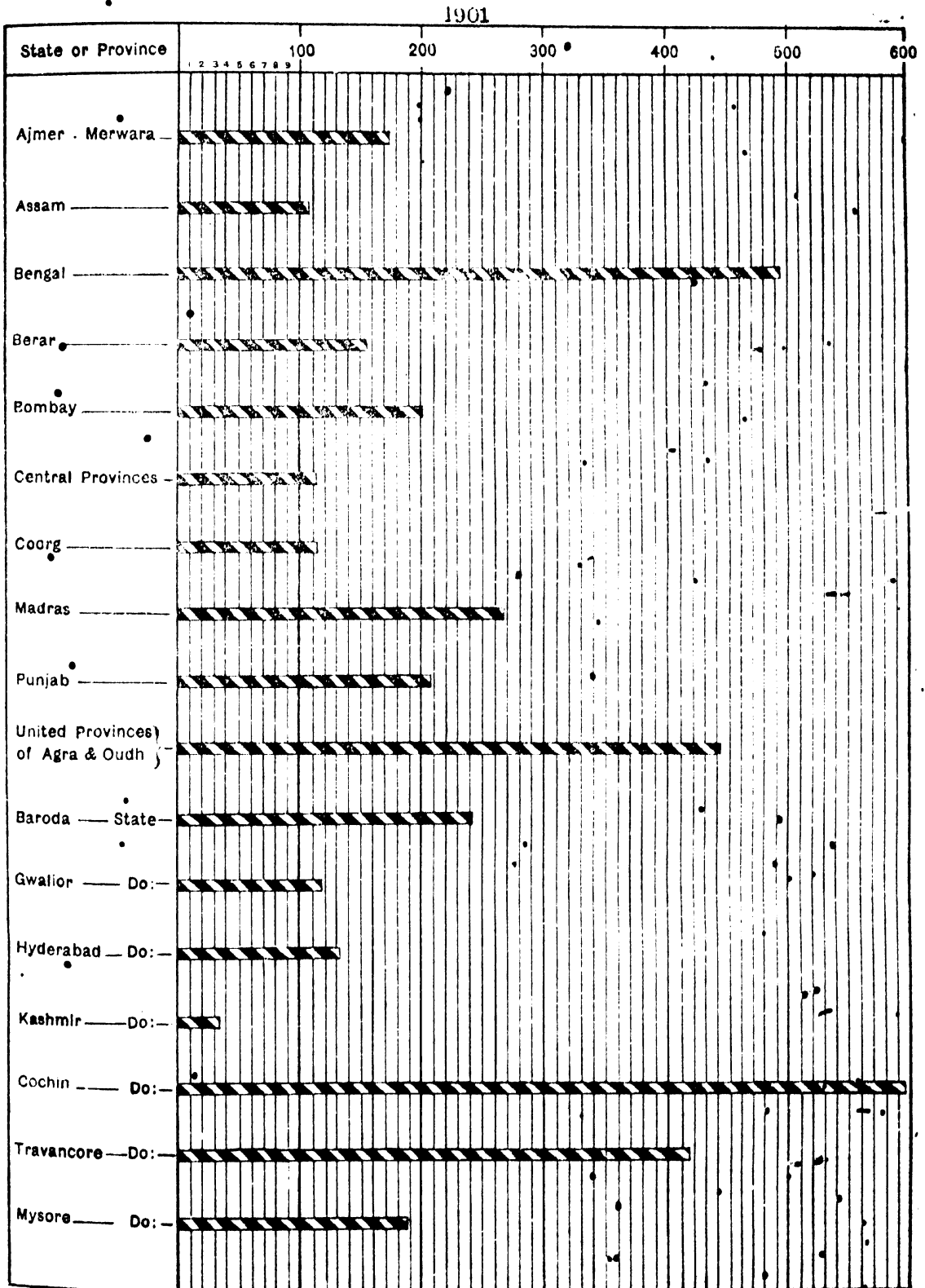


Diagram No 1.
Showing the Density of Population in Travancore
and other States and Provinces.



CHAPTER II. MOVEMENT OF POPULATION.

(TABLES II AND IV.)

41. 'Movement of Population' defined—42. Births and Deaths—43. Migration—
44. Accuracy of enumeration—45. Variation in total population—46. Variations in 1891 and 1881—47. Estimated deficiency of population in 1891—
48. Corrected rate of increase—49. Taluk variations adjusted for changes in area—50. Notice of Taluk variations—51. Variation in occupied houses—
52. Variation in urban population—53. Variation in urban houses—
54. Examination of urban statistics—55. Adjusted rates of urban increase.—
56. Turnward tendency.

Preliminary.

41. Having dealt in the first Chapter with the population in reference to its present strength and distribution, we shall in this Chapter consider the same in relation to what it was a decade ago. The variation in population between any two Censuses is technically known as 'movement of population'—'a convenient expression sanctioned by statistical usage to denote the combined effect of the two factors, the balance between births and deaths, and the balance between emigration and immigration.'

Before, however, proceeding to discuss the details of the variation, let us enquire to what extent the factors just referred to have been in operation during the decade under review. The enquiry may be taken up under the two main heads of (1) Births and Deaths, and (2) Migration.

42. A variety of physical and social causes contribute to the growth of population. In the words of Mr. Buines :—

"There is first the tropical climate with its accompaniment of a low standard of requirements in the way of food and clothing and an equality of temperature that admits of an outdoor life to an extent that alone renders habitable the ordinary style of dwelling. There is then the extent of arable soil, most of which yields to a comparatively simple cultivation the amount of food that suffices for the wants of the family, whether of two or half a dozen members. Strongest of all is the religious sanction, or the social influence, that contains within itself all the vitality of the popular belief of the masses, and according to which the want of a male heir leads to difficulties as regards inheritance of property, as well as to the omission of ceremonial observances of the utmost importance after death. There is, lastly, the stereotyped structure and want of elasticity inherent in the form of Indian society, which retards to an indefinite degree the development of a standard of comfort in advance of that of the preceding generation, and has thus the effect of discouraging that foresight which, originating in the desire of rising in the social scale, has an enduring effect on the marriage relations of the class which has once acquired it."

[•] Page 29, the Bombay Census Report, 1881, quoted in the Central Provinces Census Report, 1891, page 38.

CHAP. XI.
PARA. 42.

The circumstances above set forth apply generally to a country like Travancore where the wants of the large bulk of the people are few and their luxuries almost *nil*. Here, food and clothing are at an irreducible minimum; garden cultivation is the main occupation and the members of the family or Tarwad living within the premises of their detached homesteads have to pursue no laborious or costly methods of cultivation to eke out their living; and lastly, as in India generally, the religious sanction and the social influence alike operate as powerful stimuli to the propagation of the species. If, to these, we add the favourable political condition of the country with its external tranquillity guaranteed under the aegis of British rule, with the naturally peaceable character of its inhabitants and with the remarkable security within its borders of person and property ensured by a watchful Government, we almost exhaust the factors that are at work towards an unrestricted increase of population.

But these general conditions are never allowed to operate with absolute freedom. They are too often modified by circumstances working with varying degrees of force from decade to decade. A season of comparative distress, for instance, due to agricultural failure is not a season of marriages. Not only is the birth-rate then affected but the poorer classes who form the majority of the population become subject to various illnesses of a more or less fatal character. The periodical outbreak of epidemic diseases may sometimes greatly reduce the population. It is necessary, therefore, to see how far the seasons, the rainfall and the incidents of public health have been favourable during the last decade as compared with the one preceding it. As, in view of the importance of the subject, a separate Note on these factors which bear so closely on the well-being of the people has been drawn up and appended to this Chapter, we shall here deal only with the salient features disclosed by the returns.

Season and Rainfall:—In this respect, the decade may be said to compare favourably with the one previous which appears to have begun and closed with a general failure of crops. During certain years in the last decennium, there was, it has to be noted, marked agricultural depression due to irregular or excessive rainfall; but never did the country suffer from any widespread agricultural failure. In five out of the ten years, the season was favourable for agricultural operations and the harvests were good. But in the remaining five, the crops failed, though the tract prejudicially affected was, as in the previous decade, mainly South Travancore. Only in one year (1896-97) did the northern Divisions suffer largely, when heavy floods damaged the crops. During all these adverse seasons, the State with its characteristic bounteousness gave the people substantial succour.

A perusal of the reports on rainfall prepared by the Meteorological Department shows that it is the southern Taluks generally, and Tovala and Agastisvaram in particular, that fall within the zone of uncertain rainfall and suffer frequently from deficient water-supply. Though the well-devised system of South Travancore irrigation has done much in the way of bringing water to these thirsty Taluks, agricultural depression has not been infrequent. The Project, now under execution, for utilising the waters of the Kothayar river, ought to obviate, when completed, water-scarcity throughout a considerable portion of His Highness' territories, especially the Nanjinad area.

In examining the agricultural condition in relation to the material well-being of the people, we must not forget one phase of it already referred to.

"It must be remembered that although the rainfall is great there is very little irrigated land. Rice is grown only in the hollows between the laterite ridges and the amount is not enough to feed the populace. Travancore imports large quantities of rice. The staple industry is the cultivation of the cocoanut tree. The whole coast line is one huge grove of these trees, marked off by hedges into small orchards in which the peasant proprietor lives with his family When the Viceroy was at Quilon last November, His Excellency said: 'Here every man has three acres and a palm tree.' If Lord Curzon had said three acres and thirty palm trees, it would have been near the truth."

It is only when the garden fails to yield its annual produce that actual famine conditions arise anywhere. Failure in the rice crops, of course, tells adversely on the agricultural population of the locality affected. But the distress is neither acute nor widespread except when, owing to adverse seasons outside the State, importation of food grains into it is affected.

Public Health.—The most important of the agencies that, by their operation during a series of years, control the increase of population, is epidemic disease. The prevalent forms are fever, cholera and small-pox.

Fever.—The variegated nature of the Travancore Taluks makes them very unequally subject to febrile affections. The tract regarded as the most favoured home of malaria is that stretching along the base of the Ghâts. Though not always fatal, it causes, in many instances, such an amount of devitalization that the individuals affected become prone to various inter-current diseases unfitting them for the active pursuits of life, if they do not lead to premature decay and early death.

During the decade under review, however, malarial fever does not appear to have prevailed in any unusually severe form.

Cholera.—This fatal scourge generally follows the fever season and used, till recently, to be a regular annual visitor. It is usually imported from the adjoining British District of Tinnevely by in-coming pilgrims in connection with the Christian festival at Kottar and the Hindu car festival at Suchindram and generally causes great havoc in the southern Taluks. An observation of cholera epidemics has shown that the disease diffuses more widely and lingers longer in the sea-coast villages than in the interior. As for the life history of cholera, it may, perhaps, be claimed to the credit of this State that it rarely ever originates *de novo* within its limits.

So far as the 1891-1901 decade is concerned, cholera may be said to be the only epidemic that prevailed to any marked extent.

Small-pox.—This is another disease that occurs in an epidemic form. While there is, on the one hand, a certain amount of perilous inactivity suggested by erroneous views regarding its origin, it is, on the other, satisfactory to note that the disease has been greatly held in check by the numerous facilities provided by Government for efficient vaccination.

During the last ten years, the ravages of small-pox were much less than in the previous decade.

From the foregoing remarks, it is evident that, in respect of either food supply or of public health, no extraordinary causes likely to check the growth of population have been at work during the last decennium. Such adverse influences as did operate have been confined to limited areas and to a still more limited population. The reasons for any large variations that may have to be explained must, therefore,

CHAP. II. be sought in the operation of natural causes relating to the proportion of births
PARA. 43. and deaths.

Marriage customs.—It has been observed that, when persons at the re-productive ages predominate in a community, births greatly increase. Viewing, in the light of this remark, the 1891–1901 decade as a whole, we find that it compares favourably with the previous ones. Since 1875, the number of persons at these ages has been gradually increasing. In that year, it stood at 3,714 per 10,000 of population. In 1881, it rose to 4,003 and in 1891 to 4,262. In 1901, it was 4,220. The result has been an increase in the number of births during each successive decade. Here, we may fitly add a word in regard to the general marriage customs of the people, allusion to which has already been made at the beginning of this Chapter. With the higher orders of the Hindus, marriage is a religious duty involving consequences of the utmost importance after death. With the working classes, a wife is an active sharer in the toils of daily living. By all, the married condition is regarded as the normal state in life and, in Malabar, the nature of the marriage tie and the peculiar system of inheritance which form its characteristic social features contribute their share towards accentuating the matrimonial habits of the people. Even the Musalmans and the Christians regard marriage with the same feeling of favour as the Hindus. From the following figures relating to the civil condition of these communities, we see that the proportions as regards Hindus in each of the three states do not differ very much from those among the other two religionists.

PROPORTION PER 100.				
		Unmarried.	Married.	Widowed.
Hindus (including Animists)	...	48.0	41.7	10.3
Do. (excluding Animists)	...	48.1	41.6	10.3
Musalmans	...	50.2	42.3	7.5
Christians	...	47.7	45.3	7.0

Among the Musalmans and the Christians and among the Marumakkathayees who form the bulk of the Hindu population, no injunction operates prohibiting the marriage of widows. Widow marriage is, of course, absolutely forbidden among the Brahmins and among the orthodox Makkathayees; but these constitute a comparatively small minority.

Birth and Death rates.—In accordance with the instructions of the Imperial Census Commissioner, a Note has been drawn up on the system of collecting Vital Statistics in Travancore and will be found annexed to this Chapter. It will be seen from that Note that the collection and registration of Vital Statistics have, by no means, reached that stage of efficiency required for enabling its results being used for testing the rate of population growth as disclosed by the Census returns. Further, the figures available relate only to the latter half of the past decade. Nevertheless, in view of the importance and increasing interest of the subject, such particulars as were found published in the annual Administration Reports have been collated and exhibited in two Subsidiary Tables (VI and VII).

43. • To trace the fluctuations in population due to migration, we have to know

Migration. (1) the number of persons born outside the State
and enumerated within it, *viz.*, immigrants, as well as,
(2) the number of persons born within the State and enumerated outside it, *viz.*, emigrants.

Information regarding immigrants is contained in Table XI relating to Birth-Place. In regard to emigrants, however, we have not been so favourably placed.

Birth-Place Tables have not been received from some of the northern States and Provinces; and in some of those that have been received, Travancore has not been separately shown. But in view of the fact that the Travancorean seldom strays far, if he strays at all, and that the Tables received from the nearer States and Provinces contain sufficient particulars, it is not impossible to gather a fairly correct idea of the loss to Travancore on account of emigration.

44. It will be seen that the efficiency of the present enumeration as a factor determining the variation in population has not yet been even touched upon. At times, an inaccurate Census contributes greatly to a striking difference in the numbers returned. But the unprecedented increase shown by the 1901 figures deserves, at the very first blush, to be put down as a strong item of evidence in favour of the accuracy of the present enumeration. Over-counting which, at any Census, is far less probable than under-enumeration, cannot, even if it be presumed to have existed at this Census, ordinarily account for the very large increase exhibited. Though the procedure followed in taking the last Census was mainly the same as that in 1891, efforts were made to bring it into closer line with the Imperial system. Such modifications were introduced as experience suggested and new requirements rendered necessary. The training of the Census agencies was organised and carried out on an elaborate basis and special arrangements were made in regard to the census-taking of the Hill Tribes, the floating population, &c. These have been already referred to in the Introduction and will receive fuller treatment in the Volume on the Administration of the Census. Suffice it, therefore, to say for the present that in a country advancing in administrative efficiency and among a people to whom the Census is becoming more and more familiar, each successive enumeration must, in the nature of things, be more accurate than the one preceding it.

Variation in Total Population.

45. The total population as enumerated at this Census shows an increase of 394,421 or 15·4 per cent. over that censused in 1891.

Variation in total population.

SUBSIDIARY TABLE I.

The males have increased by 199,750 or 15·5 per cent. and the females, by 194,671 or 15·4 per cent. The growth of population in Travancore seems to have been faster than in the other States and Provinces in most of which, with plague and famine, there was, more or less, a large decrease. Only one British Province and three Native States show an increase exceeding 10 per cent. These are Assam (+ 11·84 per cent.), Mysore (+ 12·05 per cent.), Cochin (+ 12·32 per cent.) and Kashmir (+ 14·21 per cent.).

Comparing the two Natural divisions, we find that, in the Eastern, the percentage of increase has been greater than in the Western, being 17·9 in the former against 13·7 in the latter.

46. The rates of increase during the several intercensal periods have not, by any means, been uniform. During the five years that preceded the 1881 Census, the population increased by 3·9 per cent. During the next ten years, the rate of increase was 6·5 per cent., and in the succeeding ten years, *i. e.*, the last decade, it has risen to 15·4 per cent. The variations at the two earlier Censuses determined

Variations in 1891 and 1881.
SUBSIDIARY TABLES I & VIII.

MAP-II. according to sex are particularized below:—
ARA. 46.

	MALES.		FEMALES.		BOTH SEXES.	
	Variation.	Percentage.	Variation.	Percentage.	Variation.	Percentage.
1875-1881. ..	+ 47,207	+ 4.1	+ 42,572	+ 3.7	+ 89,779	+ 3.9
1881-1891. ..	+ 93,281	+ 7.8	+ 63,297	+ 5.3	+ 156,578	+ 6.5
1875-1891. ..	+ 140,488	+ 12.2	+ 105,869	+ 9.1	+ 246,357	+ 10.6

It is thus seen that the increase during the last decennium has been nearly two and a half times that in the decade preceding it and one and a half times the rate observed during the fifteen years extending from 1875 to 1891. In regard to the males, the percentage of increase is twice and in respect of the females, thrice that of the previous decade. These rates are abnormal. The migration figures do not explain them. In 1901, the emigrants aggregated 24,490 against 13,768 in 1891 and the immigrants 54,903 as compared with 16,978 at the preceding Census. The excess of immigrants over emigrants, larger though it has been at this Census, has contributed only a fraction of the total increase, being 1.2 per cent. on the entire population. An enquiry into the condition of the country during the last twenty five years discloses no particular reasons why the decade that has just closed should show such an extraordinary increase in population. In view to arrive at an adequate explanation, an examination may be made of the figures in greater detail. Taking the main religions, the variations at this Census will stand represented thus:—

	MALES.		FEMALES.		BOTH SEXES.	
	Variation.	Percentage.	Variation.	Percentage.	Variation.	Percentage.
Hindus (including Animists.) ..	+ 94,883	+ 10.07	+ 97,051	+ 10.43	+ 191,934	+ 10.25
Musalmans ..	+ 17,124	+ 21.04	+ 14,619	+ 18.86	+ 31,743	+ 19.08
Christians ..	+ 87,568	+ 32.80	+ 82,908	+ 31.89	+ 170,476	+ 32.35

The increase in numbers among the Hindus and the Christians viewed separately seems to be far greater than that shown in 1891 on the total population of all the religionists taken together. Comparing the main religionists themselves in respect of their rates of growth during the last decennium, we note that the Christians have increased at treble and the Musalmans at double the rate at which the Hindus have grown. Making due allowance for the possible effects of dissimilarity in social and other conditions between the Hindus and the other religionists, we fail to see how, in the ordinary circumstances of life, such a striking disparity in the rates of population growth between the Hindus on the one hand and the Musalmans and the Christians on the other, could be explained. Indeed, the inference that could be drawn from the Census returns is that, in point of fertility, the Hindus are not much behind the other religionists. For every 100 married women of the age of 15-40, we find 83 children under five years among Musalmans, the same number among Christians and as many as 80 among Hindus. Further, in regard to the Musalmans, a distinct decline is noticeable in this respect. At the 1891 Census, there were 86 Musalman children under five years; but at this Census, the number is only 83. The inference, therefore, suggests itself that the total population generally and the Musalmans and Christians in particular were under-estimated in 1891.

Let us view the subject in another aspect. The population enumerated at a Census will, ten years later, fall under the age of ten and upwards. The total of the latter class of people at a succeeding Census must ordinarily be smaller than the total of all ages at the preceding enumeration by the number that have died or emigrated during the interval, unless the gain by immigration of persons

over the age of ten is so great as to recoup the loss by emigration and death. This, of course, is not a probable contingency in Travancore. If, on the one hand, the succeeding Census shows a large decrease, it may be attributed to one or more of the following causes:—(1) a high death-rate during the preceding intercensal period, (2) increased emigration during the same period and (3) defective enumeration at the latter Census. If, however, the decrease be small, it may be caused by (1) a low death-rate, (2) increased immigration or (3) defective enumeration at the former Census. In the light of this remark, the population at each Census may be compared with that of the succeeding one under the age of ten and over. The following statement exhibits this comparison.

	Males.	Females.	Both sexes.
Population in 1881	1,197,134	1,204,024	2,401,158
Do. in 1891 aged ten or more.	978,115	940,544	1,918,659
Percentage of decrease	18.29	21.88	20.09
Population in 1891	1,290,415	1,267,321	2,557,736
Do. in 1901 aged ten or more.	1,108,950	1,066,383	2,175,333
Percentage of decrease	14.06	15.85	14.95

The comparison shows that the decrease at this Census on the population enumerated in 1891, whether taken as a whole or by the sexes separately, is smaller than that shown at the 1891 Census on the population returned in 1881. We have already seen that the effect of migration on the variation in population has been almost *nil*, the increase being wholly contributed by the home-born. There are, further, no grounds for presuming a higher death-rate during the period 1881-1891 than during 1891-1901. The prevalence of epidemic diseases during the past twenty years shows, on the other hand, that the last decennium has been more unfavourable to public health than the one previous to it. The only explanation that seems likely to stand is that the small decrease in 1901, and the large reduction in 1891 are alike due to under-enumeration at the 1891 Census. A glance at the percentages as distributed among the several religions strengthens, by the abnormal character of the variations disclosed, the probability of a deficit in 1891.

		Males.	Females.	Both sexes.
HINDUS (Including Animists).	Population in 1881	872,770	882,810	1,755,610
	Do. in 1891 aged ten or more.	719,760	698,321	1,418,081
	Percentage of decrease	17.53	20.90	19.22
	Population in 1891	941,965	929,869	1,871,864
	Do. in 1901 aged ten or more.	778,476	760,149	1,538,625
	Percentage of decrease	17.35	18.25	17.80
MUSALMANS.	Population in 1881	73,988	72,921	146,909
	Do. in 1891 aged ten or more.	60,404	55,858	116,262
	Percentage of decrease	18.36	23.39	20.86
	Population in 1891	81,375	77,448	158,823
	Do. in 1901 aged ten or more.	72,030	65,510	137,540
	Percentage of decrease	11.48	15.41	13.40
CHRISTIANS.	Population in 1881	250,324	248,218	498,542
	Do. in 1891 aged ten or more.	197,895	186,317	384,210
	Percentage of decrease	20.94	24.93	22.93
	Population in 1891	266,969	259,942	526,911
	Do. in 1901 aged ten or more.	258,233	240,607	498,840
	Percentage of decrease	3.27	7.43	5.32

Thus while, out of every hundred Musalmans and Christians enumerated in 1881, 80 and 78 respectively survived in 1891, as many as 87 and 95 out of a like number

HAP. II. enumerated in 1891 were found living in 1901. Taking the sexes separately,
ARA. 47. we find that, among the males, 89 per cent. of the Musalmans and 97 per cent. of the Christians censused in 1891 survived in 1901 as against 82 and 80 in 1891. In regard to the females, the percentages of those that lived through amount to 85 Musalmans and 93 Christians in 1901 as compared with 77 and 76 respectively in 1891. These differences are too striking to be probable. But it is unnecessary to dwell on the point further, although additional proofs in support may be adduced from the numbers returned under the different age-periods at each Census, from the proportions of increase among the sexes, etc. These will be dealt with in their due sequence. The general examination to which the figures have been subjected proves that the enumeration was defective in 1891. It may be added that Mr. Stuart, the Madras Census Reporter for 1891, in reviewing the Travancore figures, felt it necessary to arrive at the same conclusion. He observed :—" The large increase in Cochin, which the present census discloses, may possibly be due to short counting in 1881, but the census of Malabar is believed to have been equally trustworthy on both occasions, and it is certainly remarkable to find so low a rate of increase in Travancore between 1881 and 1891."* The rate of increase in Malabar between 1881-1891 was 12·1 per cent., in Cochin, 20·4 per cent. and in Travancore 6·5 per cent.

47. Let us now endeavour to estimate the amount of deficiency at the 1891 Census. Taking a large period, we find that, between
Estimated deficiency of 1875 and 1901, the population of the State has increased
population in 1891. from 2,311,379 to 2,952,157. The interval between these two enumerations was 25½ years. Working these figures logarithmically on the method adopted for calculating the rate of population increase, † we have

$$25\frac{1}{2} \times \log. (1 + r) = \log. 2,952,157 - \log. 2,311,379.$$

$$r = .009,548.$$

This gives a rate of growth of 9·5 per mille per annum. The increase during the last decade in the Cochin State was 12·3 per cent. But, between 1881 and 1891, the increase in that State exceeded 20 per cent. and was traced to short counting in 1881. In regard to the Madras Presidency as a whole, Mr. Stuart observed, in his 1891 Report, that "in normal times, unaffected either by famine or the rebound from the effects of famine, the population of the Madras Presidency will increase by about 12½ per mille per annum. The occurrence of a severe famine would depress the rate of increase in tracts not directly affected to about 9 per mille per annum, while its effect in the area directly implicated would be to convert the increase into a decrease. But the recuperative power of the people is very great and taking long periods, with recurring famines of more or less severity, the population is found to be a progressive one with a rate of growth of not less than 6 per mille per annum. This last, it may be observed, is the rate adopted by Mr. Hardy."‡ During the period, 1881-1891, the population in the Madras Presidency increased

* Page 50, Madras Census Report, 1891.

† If P = Population at any Census.

P' = Population at the succeeding Census.

r = Annual rate of increase per unit of population.

n = The intercensal period.

$P' = P(1 + r)^n$

Taking the logarithm of each side of the equation,

$\log. P' = \log. P + n \log. (1 + r).$

$\therefore \log. (1 + r) = \frac{1}{n} (\log. P' - \log. P).$

¶ Vide Page 6, the Elements of Vital Statistics by Arthur Newsholme, 3rd Edition.

‡ Pages 48-49, Madras Census Report, 1891.

by 15.58 per cent.; while, during the last decade, the rate dwindled down to 7.2 per cent. But even this diminished rate is higher than that shown by Travancore at the 1891 Census. Further, "from data collected during a period which was undisturbed by famine and may, on the whole, be described as normal," Mr. G. F. Hardy, the English statistician who examined the all India figures of the 1891 Census has calculated the growth of population for the decade, 1881-1891, at 9.2 per mille per annum. • Travancore is a country affected neither by famine nor by the rebound from its effects and the estimate worked out by Mr. Hardy will well apply. In fact, the annual average calculated on the figures of the last four Censuses (9.5) presents a remarkable agreement with Mr. Hardy's figure. This rate of population growth may, therefore, be taken as the normal for the State as a whole. Calculated on the basis of this rate, the population for 1891 would be 2,640,522 against 2,557,736, the number actually returned.

- 48. The percentage of real increase, therefore, for the last decade is 11.8 against 15.4, the rate worked out on the population as actually returned and exceeds the accepted normal by 2.3. This is due to increase in the number of births and immigrants during the last decade.

Taluk Variations.

- 49. In discussing the fluctuations in the population of each Taluk, we have first to take into account the variations due to changes in area. It has already been observed (*Vide* para I of Chapter I) that the measurements of extent recorded in reference to administrative units in the 1891 Census Tables differ from those of this Census and that in several cases the limits of the areas concerned have remained the same. But the variations resulting from such differences affect only the relation of population to area, *i. e.*, density, and have already been dealt with in the previous Chapter. The form of variation with which we are now concerned refers to the population figures absolutely viewed and is due to the transfer of Provertis or portions of Provertis from one Taluk to another. In such cases, corrections have to be made in regard to the population of the areas so transferred, in order to ensure a common basis for purposes of comparison. Since 1875, about a dozen Taluks have exchanged Provertis; but neither in 1881 nor in 1891 have any adjustments of population been apparently made. The actual figures returned for the limits as found at the several Censuses seem to have been utilized for gauging the decennial variations. The only means now of remedying this would be to carry the adjustments backwards and to note in Table II the Taluk variations at each Census. But the population figures available in regard to the component Provertis of the affected Taluks are not sufficiently full to enable this being done. The total population is all that is available for the three previous Censuses. Particulars regarding the composition of the sexes so necessary for Table II cannot now be obtained. Again, in regard to the 1881 Census, the Taluk totals obtained by adding the Proverti figures do not tally with the Taluk populations mentioned in the body of the Report.* In view, however, of the comparatively small size of these Provertis, the want of sufficient and accurate information regarding them need not be a bar to the adjustment of Taluk population. The composition of the sexes in the population of any Proverti transferred may be

* *Vide* (1) pages 23-29, part III. of Government Almanac for 1877; (2) pages 278-84, Census Report for 1881 and (3) pages 281-88, Census Report for 1891.

MAP. II. safely assumed to be the same as that of the Taluk as a whole. As regards the
PARA. 50. Taluk totals of 1881 which, as just observed, differ from the totals of the component Provertis, the differences do not appear to be so great as to seriously affect the results. The population thus adjusted for all the previous Censuses has been embodied in Table II and the variations from Census to Census calculated on these adjusted figures, shown in Subsidiary Table I. A separate Subsidiary Table (IX) is also appended showing the loss or gain in Taluk population from Census to Census according to a statement furnished by the Survey Department regarding the transfer of Provertis.

50. A glance at Subsidiary Table I thus prepared shows that the fluctuations in the Taluk population cover a very wide range. In eight Taluks, the rates of increase lie between 4 and 10 per cent.; in five others, between 10 and 15 per cent.;

Notice of Variations.
 SUBSIDIARY TABLES I & VIII.

in nine, between 15 and 20 per cent.; and in the remaining nine, above 20 per cent. Compared with the previous Censuses, the variations are rather striking. Several Taluks which in 1881 and 1891 showed either a decrease or an inconsiderable increase now exhibit enormous increases in their population. From 1875 to 1881, the population declined in the Taluks of Agastisvaram, Kalkulam, Chirayinkil and Shertallay at rates of 3.2, 2.0, 1.0, and 1.1 per cent., respectively. In 1891, there was a further decrease of 2.4 per cent. in Kalkulam; but Agastisvaram, Chirayinkil and Shertallay showed increases of 10.5, 12.5 and 3.1 per cent. respectively. At this Census, however, there has been an increase of over 15 per cent. in all these Taluks except Agastisvaram where the increase was 7.2 per cent. Again, Tovala, Vilavankod, Parur and Eraniel in each of which there was a decrease in 1891 now show percentages of increase of 8.9, 16.1, 9.3 and 4.8 respectively. In the Taluks of Neyyattinkara, Nedumangad, Shencottah, Ambalapuzha, Vaikam, Minachil, Changanachery, Muvattupuzha, Todupuzha and Alangul, the percentages of increase are markedly high, being 3 to 25 times more than in 1891.

A Map (No. 8) showing the Talukwar variations at this Census and a Diagram (No. 2) comparing them with those at the previous Censuses are appended. They illustrate in a graphic manner the abnormal character of the variations disclosed.

Explanations have been suggested in the 1891 Census Report for the variations disclosed at that Census. The decrease in the southern Taluks was ascribed to the heavy mortality from cholera and to the annual migration of the Shanars to the neighbouring British village of Manal in quest of work at the time of the Census, while in the interior Taluks the increase was mostly accounted for by the migration, from the more densely peopled Taluks on the sea-board, of Syrian Christians and Mahomedans for purposes of cultivation and occupation. In Parur and Mavelikara, the decline was attributed to territorial changes and the increase in Quilon and Chirayinkil, to reclamations of waste land.* But the first two causes do not seem to be confined in their operation to that Census. Cholera prevailed with great severity at the time of this Census and still the southern Taluks show large increases. Nor has the annual migration of the Shanars affected the present enumeration. As a matter of fact, the Shanars are found to have been steadily increasing in numbers from Census to Census. If the migrating Shanars had escaped enumeration at every Census, their number would not affect the variation between one Census and another. With reference to the increases in the interior Taluks, an examination of the Birth-Place statistics as well as of the rates of increase in the affected Taluks themselves does not seem to support the theory of any extensive or rapid inter-Taluk migrations.

* *Ibid* pages 294-95, 1891 Census Report.

In regard to the variation at this Census, it has first to be noted whether these are genuine, *i. e.*, due to the actual growth of population during the last decade. To test this, a Talukwar statement has been prepared (Subsidiary Table VIII.) which will show the percentages of decrease in those aged ten years and above at each succeeding Census on the total population returned at the preceding one. On account of the absence of the necessary Provertiwar age figures, no adjustments have been made in the Table for the Taluks which have exchanged areas. Leaving these out of consideration, it is still found that the rates of decrease at this Census among those aged ten and over are generally far too low to be easily explained away. This point has already been discussed in connection with the variation in population for the State as a whole and the views therein set forth apply equally to the component Taluks. They need not, therefore, be re-iterated. The extraordinary increase now exhibited by the mountainous Taluks where the difficulties in the way of an accurate enumeration may be presumed to have been greater at an earlier stage of the country's advancement supports the explanation suggested. In Shencottah, Pattanapuram and the Cardamom Hills, the increase is, doubtless, mainly due to the large influx of labourers in connection with the Railway works and the growing planting industry. Plumbago mining at Velland probably accounts for a portion of the increase in the Taluk of Nedumangad. But it is not possible to trace the increases in the other Taluks to causes of an equally indubitable nature. In Shertallay, Vaikam, Ettumanur, Kottayam, Muvattupuzha, and Alangad, the gain by immigration was small, while in twelve other Taluks the variation was on the side of loss on this account. Still, these Taluks show considerable increases. Even if due allowance be made for a comparatively greater number of births during the last decennium in several of these Taluks, a large residuum of increase has still to be explained.

In these circumstances a comparison of the percentages of variation as embodied in Subsidiary Table I must needs fail to convey any accurate idea of the growth of population, even after all adjustments with reference to inter-Taluk transfers of areas shall have been made. As has been done in the case of the State as a whole, the 1891 population of each Taluk has, therefore, to be first revised before the actual variations between 1881-1891 and 1891-1901 could be calculated. But it is difficult to distribute among the component Taluks the deficiency in 1891. Such Subsidiary Tables as may closely bear on the subject in hand are, therefore, simply annexed to this Chapter. It may be observed in passing that the forces referred to at the beginning of this Chapter as being generally at work towards an advance in population have been in full swing during the past decennium and that to them should be conceded their full share in bringing about the increase exhibited at this Census. It may be added that, looking at the rates at which the people have increased from Census to Census, the hilly Eastern tracts appear to have progressed faster than the Western sea-board regions—a sure sign of the steadily advancing exploitation of hitherto-neglected areas.

51. As stated in para 34 of Chapter I, the variations in the number of houses in each Taluk may now be considered. It has to be noted that, for the reasons given in para 37 of that Chapter, adjustments in the number of houses with reference to inter-Taluk transfers of areas have not been possible and that this considerably modifies the aspect of the variations noticed in respect of the affected Taluks. But it may be observed generally that the rates of progress in population and in houses are almost uniform and that the reasons which were found to have contributed to the advance in population would apply to the increase in houses as well. One

Variation in occupied houses.

CHAP. II. remark specially applicable to the variation in houses may, however, be added.
PARA. 52. Temporary causes, such as local migrations, may be enough to suddenly swell or diminish the population in any tract; but the causes at work towards an augmentation in the number of habitations are ordinarily of slow operation.

Variation in Urban Population.

52. The total population classed as urban at this Census is 183,835 against 107,693 in 1891. Towns were not separately censused in 1881; and as the figures given in the 1881

Variation in urban population.

SUBSIDIARY TABLE X.

Report under the head of urban population are only approximate, no comparison has been attempted in respect of that Census.

Taking only the last decade, therefore, the total urban increase is found to be 76,142 or 70·7 per cent. As, however, the places treated as Towns at the Censuses of 1891 and 1901 have not been the same, the decennial variation has to be determined only with reference to the six Towns that were common to both the enumerations, *viz.*, Nagercoil, Trivandrum, Shencottah, Quilon, Alleppey and Kottayam. In 1891 the population of these Towns amounted to 93,034. But at this Census the total population for the same limits has risen to 177,910. This gives an aggregate increase of 84,876 or a percentage of 91·2—a rate of growth which has to be characterized as extraordinary. Taking the Towns separately, the rates of increase in several of them are found to be noticeably large; in some cases, even incredible. For the 1891 area, the Towns of Trivandrum and Kottayam return at this Census about treble and Nagercoil more than double their then population. Considering the size of our Towns and the limited facilities for any rapid development, it has to be said that these variations, taken individually or in the aggregate, are of an extraordinary nature and will not bear acceptance without adequate explanation.

53. The variations in the number of houses are still more striking. As already noticed in para 35 of Chapter I, houses in urban areas are found to have increased since 1891 by 83·5 per cent. From the figures for the six Towns mentioned in that para, it is seen that, within identical limits, houses in Trivandrum have increased by as much as 196·7 per cent. and in Kottayam and Nagercoil by 174·5 and 126·5 per cent. respectively; in the other three Towns, Shencottah, Quilon and Alleppey, the variation was but small. In the case of the population, it is possible that the necessities of trade, the exigencies of business and the attractions of town life may cause a townward influx in large numbers. But it is not clear how permanent habitations could increase so rapidly. With the actual increases shown, it is noted that while in Kottayam four houses have been newly built every week during the last decade and in Nagercoil, 6, as many as 18 have risen in Trivandrum during the same short interval of seven years.

The uniformity of variation in regard to both houses and population seems to negative the possibility of either having been over-counted or under-estimated in reference to the other. The sudden increase in both of these demands, therefore, a full enquiry which will now be attempted.

54. Attention has to be drawn at the outset to para 8 of the Introduction where reference has been made to the arrangements in connection with the censusing of Towns. The constitution of the whole State, the Towns included, in terms of Karas or portions of Karas has been defined and population figures for these

Examination of urban statistics.

units have been compiled. They will be found separately published. The absence of such information was seriously felt at the 1891 Census. Discovering a vast difference between the 1881 and the 1891 populations of the Towns of Trivandrum and Alleppey, Mr. Baines, the then India Census Commissioner, desired to know the population returned for the Towns for the same areas in both the enumerations. In answer he was informed that the limits of these Towns were fixed in 1891 with reference to convenient landmarks, &c., and not to Karas as in 1881, that it was not known what relations these landmarks bore to those Karas and that, without this information, the 1881 figures for the 1891 areas could not be made out. He wrote back and said :—"A note has been made of the facts reported. It will be advisable to have placed on record the exact line fixed on this occasion for the urban limits of the two towns, so that at the next Census comparison may be practicable." The town boundaries were accordingly recorded in the last Census Report.* But as no separate population statistics were published for the component blocks of each Town, the then population of the present altered limits could not be calculated for purposes of comparison. A converse calculation was, therefore, made and the present population taken for the past area by an elaborate process of territorial adjustment. To obviate difficulties in the future, figures have been recorded for each of the component parts of the Provertis entering into the constitution of the Towns as at present delimited. The above arrangement, though one of administrative detail, is here noted as it bears closely on the present enquiry.

The examination of the figures for each Town may now be proceeded with. It must be stated in anticipation that, as it is not possible to deal with the statistics of houses with the same ease as those of population, they are left out of consideration in this enquiry. But as the variation in houses and population has been found to be parallel, the conclusions arrived at in the one case are applicable to the other as well.

I. Trivandrum:

	In 1891.	In 1901. (for 1891 limits).	Variation.	Percentage.
Occupied houses ...	4,793	14,223	+ 9,430	+ 196.7
* Population ...	27,887	80,787	+ 52,900	+ 189.7

During the past decade, no extraordinary activity, industrial or commercial, seems to have developed itself in the Town of Trivandrum, nor have other influences, natural or artificial, been in operation within that area so as to cause an augmentation of more than fifty thousand to the number of its inhabitants. On close examination, however, it is found that the 1891 total was incorrectly made up, *i. e.*, it did not include all the figures which ought to have been included in it. To take an illustration, the population of the Provertis of Nellamon and Palkulankara lying wholly within the 1891 Town limits should naturally have been included within the Town figure. But this has not been done. From the Village statement published in pages 281-288 of Vol. I. of the Report on that Census, it is seen that these Provertis have been classed along with rural areas and the population entered accordingly. In the case of some other Provertis too, distinctly urban figures have been placed under rural. That the 1891 population for Trivandrum should have otherwise stood at a far higher figure than the one actually recorded will be clear from an examination of the population figures for the several Provertis as given in

* Vide pages 20 and 175, Travancore Census Report for 1891.

CHAP. II. the 1891 Report and as now ascertained for the same limits. These are particu-
PARA. 54. larized below.

	POPULATION IN 1891.		POPULATION IN 1901. (for 1891 limits).	
	Rural.	Urban.	Rural.	Urban.
1. Nellamon Proverti ...	14,233	Separate	"	22,584
2. Palkulankara Do. ...	10,304	figures	"	13,070
3. Vanchioor Do. ...	8,664	not	127	35,519
4. Vattiyurkavu Do. ...	10,672	recorded.	11,432	2,238
5. Pattom Do. ...	6,515		2,653	6,854
6. Kulathoor Do. ...	7,500		8,890	522
		27,887		
TOTAL ...	57,888	27,887	23,102	80,787

Now, as there was in 1891 no rural tract within the Provertis of Nellamon and Palkulankara, the figures entered for these Provertis under the head of rural population ought to have wholly gone to the urban. In Vanchioor and Pattom, the rural populations as now found within the limits as they stood in 1891 are 27 and 2,653 respectively. Even supposing that, in these Provertis, the rural populations have not increased since the previous Census, *i. e.*, had been as many as 127 and 2,653 even in 1891, there is still a difference of 8,537 and 3,862 respectively to be accounted for. These, therefore, should really go under the Town population for that year. In regard to the remaining two Provertis—Vattiyurkavu and Kulathoor—the variations do not seem abnormal.

Revised in the light of these remarks, the rural and urban figures for the Censuses of 1891 and 1901 would stand thus:—

	POPULATION IN 1891.		POPULATION IN 1901. (for 1891 limits).	
	Rural.	Urban.	Rural.	Urban.
1. Nellamon Proverti ...	"	14,233	"	22,584
2. Palkulankara Do. ...	"	10,304	"	13,070
3. Vanchioor Do. ...	127	8,537	127	35,519
4. Vattiyurkavu Do. ...	10,672	"	11,432	2,238
5. Pattom Do. ...	2,653	3,862	2,653	6,854
6. Kulathoor Do. ...	7,500	"	8,890	522
		27,887		
TOTAL ...	20,952	64,823	23,102	80,787

On the adjusted figures, the urban population shows an increase of 15,964 or 24.6 per cent. for the past ten years and the rural, an increase of 10.3 per cent. The population of the Taluk as a whole has advanced by 19.9 per cent. And in view of the fact that Trivandrum is the Capital of the State, the rate worked out, *viz.*, 24.6 per cent., may be taken to indicate the progress of the Town during the decade that has just closed.

As already stated, it has not been possible to take in houses for the above detailed examination. To calculate, however, the total number, the average number of persons per house on the figures as then returned may be taken and the total corrected population divided by this average. The result will, of course, be only approximate. As thus worked out, the number of occupied

houses in 1891 comes to 11,141 giving for this Census an increase of 3,082 or 27·7 per cent.

2. Nagercoil:

	In 1891.	In 1901. (for 1891 limits).	Variation.	Percentage.
Occupied houses ...	2,475	5,607	+ 3,131	+ 126·5
Population ...	11,187	25,782	+ 14,595	+ 130·5

The Town is made up of parts of two Provertis, *viz.*, Kottar and Padappattu. Their populations at the Censuses of 1891 and 1901 are subjoined with the percentages of Taluk and Proverti variations since 1881.

		POPULATION IN 1891.		POPULATION IN 1901. (for 1891 limits).	
		Rural.	Urban.	Rural.	Urban.
Kottar Proverti ...	10,379	Separate figures		5,620	18,150
Padappattu Do. ...	11,694	not recorded.		4,843	7,632
		11,187			
		22,073	11,187	10,463	25,782

Variation in the total population of the two Provertis			
of Kottar and Padappattu between ...	1891 & 1901	+ 8·9 per cent.	
Do. Do. ...	1881 & 1891	+ 7·2 per cent.	
Do. in the population of the portions of the two			
Provertis of Kottar and Padappattu contain-			
ed within town limits between ...	1891 & 1901	+ 130·5 per cent.	
Do. Do. outside the town limits between ...	1891 & 1901	- 52·6 per cent.	
Do. in the population of all the other Provertis			
of the Taluk between ...	1891 & 1901	+ 6 per cent.	
Do. in the total Taluk population between ...	1891 & 1901	+ 7·2 per cent.	

It is seen from the above figures that the total population of the Kottar and Padappattu Provertis has increased since 1891 by 8·9 per cent. This rate differs but slightly from that of the previous intercensal period (7·2 per cent.) as well as from that shown at this Census for the whole Taluk (7·2 per cent.) and may accordingly be taken as representing the normal growth of the two Provertis. But within the Provertis themselves portions of which have been merged in the Town, the urban element has risen by 130·5 per cent. while the rural has gone down by 52·6 per cent. Considering that the population in the rest of the Taluk has increased by as much as 6 per cent., one should take it as highly improbable and calling for explanation that there should be such a rapid depopulation in the rural portions of these two Provertis in particular. No special causes seem, however, to have been at work to any great extent within the Town so as to have drained the immediately surrounding tracts of such large numbers. There was no important religious or social gathering within the Town on the Census date nor was that a market-day drawing in a large concourse of people.

To examine the figures in greater detail, the population of Padappattu, urban and rural, is returned at this Census as 12,475. In 1891, the rural portion alone is stated to have contained 11,694 inhabitants. Assuming this figure to be correct and assuming also the 1891 total population not to have been less than that at this Census, we should have for the urban portion of Padappattu only 781 inhabitants in 1901. This, doubtless, is incorrect as a single Kara of that Proverti—Vataseri—out of the 6 Karas included within the Town has now returned as many as 3,783 persons. A similar difficulty at reconciliation with the actual enumeration returns is revealed by the figures for the urban and rural portions of Kottar. This

CHAP. II. leads one to suspect that at the 1891 Census the rural population of the Kottar
PARA. 54. and Padappattu Provertis was exaggerated to the prejudice of the urban element.

With the figures available, it is not impossible to estimate the population of the Nagercoil Town in 1891. The rate of increase in the two Provertis just referred to is found to be 8.9 per cent. and in the rest of the Taluk, 6 per cent. Taking the mean of these two rates, 7.5 per cent., as the rate of increase for the rural portions of Kottar and Padappattu and working back on the figures of this Census, we get only 5,227 and 4,505 respectively as their rural population or a total of 9,732 inhabitants. This being the more probable figure, the excess (*i. e.*, 22,073 as per last Report *minus* 9,732) 12,341 entered as rural population has to be transferred to the Town. The population in Nagercoil will then be 11,187 the Report figure for the Town *plus* 12,341, or 23,528. The present population being 25,782, the increase will be 2,254 or 9.6 per cent. As the Taluk of Agastisvaram in which is situated the Nagercoil Town shows when taken as a whole only an increase of 7.2 per cent. in its population, the urban rate now worked out, *viz.*, 9.6, cannot be considered inaccurate.

In regard to houses, we find that, by working on the method adopted for Tri-vandrum, there must have been not less than 5,205 houses in 1891. This gives an increase of 7.7 per cent. for this Census.

3. Shencottah :

	In 1891.	In 1901. (for 1891 limits).	Variation.	Percentage.
Occupied houses ...	2,121	2,164	+ 43	+ 2.0
Population ...	8,727	9,039	+ 312	+ 3.6

The actual increase in numbers is small. While the population in the Town increased by only 3.6 per cent., that in the Taluk as a whole has advanced by as much as 21.4 per cent. If the Taluk outside the Town is alone taken, the rate of increase is found to be 28.1 per cent. This strikingly high rate of rural increase is due to an influx from outside the Taluk and probably from within the Town itself on account of the Railway works now in progress.

The variation in houses is similarly explained.

4. Quilon :

	In 1891.	In 1901. (for 1891 limits).	Variation.	Percentage.
Occupied houses ...	2,895	2,790	- 105	- 3.6
Population ...	15,375	16,765	+ 1,390	+ 9.0

The percentage of urban increase is thus about half as much more than that for the whole Taluk (6.3 per cent.).

But for the withdrawal, before the Census, of the British Regiment from that station, the population of the Town of Quilon would have risen by about 15 per cent.

In regard to occupied houses, there is a decrease of 3.6 per cent., due probably to the reason just stated. The percentage of unoccupied houses to the total is, it may be noted, higher than the corresponding figure for the Taluk as a whole, being 7.1 against 4.7.

B. Alleppey:

	In 1891.	In 1901. (for 1891 limits.)	Variation.	Percentage.
Occupied houses	4,505	4,849	+ 344	+ 7.6
Population	22,768	24,918	+ 2,150	+ 9.4

Here the percentage of increase (9.4) is lower than that for the whole Taluk (11.8). The higher rate in the Taluk is seen to be due to a general rise in all the Provertis.

The increase in houses appears to have kept pace with that of the population.

C. Kottayam :

	In 1891.	In 1901. (for 1891 limits.)	Variation.	Percentage.
Occupied houses	1,310	3,597	+ 2,287	+ 174.5
Population	7,090	20,619	+ 13,529	+ 190.8

The rates of increase seem even higher than in the case of Trivandrum. The remarks made in regard to that Town apply in even greater degree to the comparatively small Town of Kottayam. The explanation has to be sought for in the figures themselves. The population of the Provertis of Kottayam and Vijayapuram which compose the Town stands distributed thus :—

		POPULATION IN 1891.		POPULATION IN 1901. (for 1891 limits.)	
		Rural.	Urban.	Rural.	Urban.
Kottayam	Proverti	11,874	Separate figures	5,959	13,417
Vijayapuram	Do.	14,396	not recorded	15,598	7,202
			7,000		
		26,270	7,000	21,557	20,619

Variation in the total population of the two Provertis			
	of Kottayam and Vijayapuram between	...	1891 & 1901 + 26.4 per cent.
Do.	Do.		1881 & 1891 + 10.3 per cent.
Do.	in the total population of the two Provertis		
	of Kottayam and Vijayapuram inside the		
	town limits between	...	1891 & 1901 + 190.8 per cent.
Do.	Do. outside the town limits between	...	1891 & 1901 + 17.9 per cent.
Do.	in the total population of all the other Pro-		
	vertis in the Taluk between	...	1891 & 1901 + 19.2 per cent.
Do.	in the total Taluk population between	...	1891 & 1901 + 22.4 per cent.

On an examination of these figures, it is found that those for the rural population of the two Provertis of Kottayam and Vijayapuram have been exaggerated in 1891 as in the case of the outlying parts of the Nagercoil Town. As a result of this, it is seen that in the Kottayam Proverti the rural population distributed over three comparatively prosperous villages has, judging from the figures recorded, now declined by as many as 5,915 inhabitants. In the absence of sufficient evidence to the contrary, this does not appear to be probable, especially as every other Proverti in the Kottayam Taluk has exhibited an increase. As the remarks made with reference to Nagercoil would apply to Kottayam as well, it is needless to repeat them here. The probable number of inhabitants at the 1891 Census may now be estimated. The two Provertis of Kottayam and Vijayapuram show an increase of 26.4 per cent. and the rest of the Taluk, an increase of 19.2 per cent. Taking a mean of these two, 22.8 per cent., as the probable rate of rural increase in the above two Provertis between 1891 and 1901 and working back on the present figures, we get as the rural population of Kottayam and Vijayapuram 4,852 + 12,702 or a total of 17,554, the

CHAP. II. corresponding Report figures for these two Provertis at the last Census being 11,874
PARA. 55. and 14,396 or a total of 26,270. The difference (8,716), therefore, really belongs to the urban and should be credited to the figure actually returned as such, *viz.*, 7,090. This would fix the population of Kottayam in 1891 at not less than 15,806. For the same limits, the number now returned is 20,619. The percentage of increase is thus 30·4 against 190·8 yielded by the Report figure. The increase for the whole Taluk, however, is 22·4 per cent. The urban rate is still high and may probably be due to the development the Town has received within the last decade.

The number of houses in 1891 calculated on the basis of the population as above adjusted amounts to 2,920 as against 3,597 at this Census, thus showing an increase of 23·1 per cent.

55. From this examination of the statistics of population for the six Towns common to the last two Censuses, it appears that the population in three Towns, *viz.*, Nagercoil, Trivandrum and Kottayam was under-estimated in 1891. Taking the adjusted figures for these Towns and adding them to those for the other three, *viz.*, Shencottah, Quilon and Alleppey, we get 151,027 as their aggregate urban population at the Census of 1891. Within identical limits the population enumerated at this Census for these six Towns works up to 177,910 and exhibits an increase of 26,883 or 17·8 per cent.

As regards the number of occupied houses for urban areas in 1891, the revised figures give 28,787 as the total. At this Census, they amount to 33,229, and show an increase of 15·4 per cent.

56. In the preceding paras the variation in town population has been examined and noted. It may be of interest now to see in what direction the people have moved during the last decade, whether from country to town or *vice versa*. In order to ascertain this, the proportion of the total urban population of the State to the total rural as returned at this Census should be compared with the corresponding figure for 1891. But this is not possible as the Towns have not been the same at both the Censuses. Six Towns were common to both enumerations and the percentages of the urban population at the two Censuses in the Taluks in which these are situated are, therefore, compared below :—

				PERCENTAGE OF URBAN POPULATION IN		DIFFERENCE.
				1891	1901.	
1.	Agastivaram Taluk	...	...	26·9	27·6	+ ·7
	(Nagercoil Town.)					
2.	Trivandrum Do.	...	...	57·9	60·2	+23
	(Trivandrum Town.)					
3.	Quilon Do.	...	...	12·6	12·9	+ ·3
	(Quilon Town.)					
4.	Shencottah Do.	...	...	27·2	23·2	-40
	(Shencottah Town.)					
5.	Ambalapuzha and Shertalla Taluks	...	...	10·7	10·1	- ·6
	(Alleppey Town.)					
6.	Kottayam Taluk	...	...	20·5	21·9	+1·4
	(Kottayam Town.)					
TOTAL				23·5	24·1	+ ·6

These proportions, though exhibiting varying degrees of urbanization, nevertheless, show that the general townward tendency is still feeble. The bulk of the

population live on agriculture and are in the main rural in their tastes and habits. Their wants are few and the paddy field and the garden give them the simple sustenance to which they have become accustomed. Whatever else they require, they get from local bazaars or from the nearest markets. Fairs held in connection with temple and church festivals also enable them to provide themselves with any other articles of necessity or even luxury they may desire to have. Further, the pressure on land does not appear to have reached its maximum; and even if it has, there are not in any Travancore town industries established on a scale large enough to attract the surplus population. Trade is another important element in determining the centralisation of the people in urban areas; but in none of our Towns is this factor present to any marked extent.

CHAP. II.

NOTE

ON

SEASON, RAINFALL AND PUBLIC HEALTH.

[The particulars embodied in this Note are taken from the Administration Reports and serve to convey an idea of the physical conditions that have been at work during the last two decades.

A statement of rainfall for the years 1885–1901 furnished by the Meteorological Department is annexed as Subsidiary Table XI.]

1881–82. The season was unfavourable for agriculture. The South-West monsoon was unprecedentedly severe. The heavy rains in the North brought on destructive floods which caused great distress among the poorer classes of the population. Rice and salt were distributed *gratis* and relief works were started for the benefit of those who had been deprived of the means of earning their living by field labour. Cholera was very severe in Nagercoil and Suchindrum towards the end of the year and prevailed in a more or less epidemic form in many other parts of the State. Small-pox was epidemic in South Travancore throughout the year.

1882–83. The season was very favourable for agriculture. The rainfall was much above the normal and fairly distributed over the two monsoons. The price of grain was lower than in the year previous. Cholera was, as usual, imported into South Travancore from the adjoining Tinnevely District. Small-pox prevailed more or less throughout the country.

1883–84. The season was on the whole unfavourable for agriculture. The rainfall was below the average and was unequally distributed. The earlier or the N. E. Monsoon was fairly good, but the later or the S. W. Monsoon was almost a failure. The rains were particularly scanty in South Travancore which therefore suffered most. Prices were higher than those of the previous year and attained a prohibitive height towards the close of the year when the S. W. Monsoon failed. Public health was unsatisfactory. Cholera prevailed widely, especially in South Travancore. Small-pox was also prevalent in North Travancore and at the Capital. The incidence of fever was greater than in the year previous.

1884–85. The season was favourable for agriculture. The total rainfall was copious. But owing to the failure of the later or the S. W. Monsoon, the *Kunmyyoo* or the September crop harvested in the early part of the Malabar year proved a disappointment in South Travancore. Prices ruled even higher than in the previous year. Public health was far from satisfactory. As usual, cholera was imported from Tinnevely notwithstanding the establishment of Medical Inspection and Detention stations. The disease continued in an epidemic form for several months in the southern Districts from whence it spread to other parts. Small-pox raged in some of the northern Taluks and notably in Tiruvalla, Mavelikara and Shencottah.

- 1885-86.** Although the rainfall in some places was less than in the year preceding, the monsoons were favourable for both the September and February crops. The prices of food grains were, however, higher, the rise being more in south Travancore than in the north where they remained stationary. Public health was on the whole satisfactory. Cholera did not prevail in an epidemic form. But cases of small-pox were reported from different parts of the country.
- 1886-87.** The season was not so favourable for agriculture as in the previous year. The total amount of rainfall was insufficient and there was a partial failure of the second harvest in south Travancore. The prices of food grains were, however, lower than in the year previous, on account of large imports. There was no general outbreak of cholera in any part of the State. Small-pox was prevalent throughout the year.
- 1887-88.** The season was favourable for agriculture. The fall of rain was good. The prices were lower than in the previous year, though slightly higher in the south owing probably to deficient rainfall in the adjoining British territory. Imported cholera prevailed more or less throughout the State. A severe outbreak of fever occurred in the Neyyattinkara and Vilavankod Taluks, chiefly in the villages lying at the foot of the Ghâts.
- 1888-89.** The season was on the whole favourable for agriculture. Prices were slightly higher than in the previous year. Cholera prevailed in a sporadic form at the beginning, was very severe at the middle and disappeared towards the close of the year. Fever was prevalent more or less throughout the State.
- 1889-90.** The season was not favourable for agriculture. The rainfall was not well distributed. It was deficient during the period of the South-West monsoon and excessive during the months which are usually rainless. There was a partial failure of crops in south Travancore where the fall of rain was considerably less than in the year previous. The prices of food grains throughout the State were higher than in the previous year. Cholera prevailed in some of the southern Taluks as well as in Shencottah, Kottayam and Peermade. Fever was less prevalent than in the previous year.
- 1890-91.** The rainfall, though copious, was mostly out of season and unevenly distributed. There was, therefore, a general failure of crops. The *Kannappoo* which is the first crop of the Malabar year failed over a large area especially in the Southern division. The second or *Kumbhom* crop was also a failure. The ruling prices of food grains rose during the year. In south Travancore cholera prevailed with great severity.
- 1891-92.** The rainfall was abundant and evenly distributed. Prices remained almost stationary. Cholera and small-pox prevailed more or less throughout the country during the greater part of the year.
- 1892-93.** The season was on the whole unfavourable for agriculture. The fall of rain was less, especially in south Travancore where, in consequence, there was a considerable failure of crops necessitating large remissions of Government dues. The ruling prices of food grains rose slightly. Cholera prevailed in an epidemic form. The northern Taluks especially Vaikam and portions of the adjoining Taluks suffered most. The ravages of small-pox were also great during the year. The Quilon Division and the Taluks of Parur, Kunnatnad and Changanachery in the Kottayam Division were more largely affected than others.
- 1893-94.** Except in the two Northern (Quilon and Kottayam) divisions, the season was generally unfavourable owing to scanty monsoons. The Padmanabhapuram and

CHAP. II. Trivandrum Divisions suffered from failure of crops and from scarcity of drinking water. Relief works were started; and were it not that large quantities of paddy were imported from outside, the prices would have risen very high. The wages of labour did not vary from the rates of the previous year. Cholera prevailed with unusual severity. Small-pox continued during the year but was confined to north Travancore.

1894-95. The season was on the whole not favourable for agriculture. The rainfall was very scanty in the Trivandrum and Padmanabhapuram divisions. The prices of food grains were higher than in the year preceding. The wages of labour remained more or less stationary. There were comparatively fewer cases of cholera than in the previous year and the virulence of small-pox abated considerably.

1895-96. The season was on the whole favourable for agriculture. The rainfall in the Southern division, though better than in the previous year, was not sufficient for the wet crops in purely rain-fed areas. In the Trivandrum division, the rainfall was just sufficient for agricultural requirements, while in the Quilon division, it was copious. The want of sufficient rain in the early part of the year, coupled with the severe drought that followed, injuriously affected the produce of the coconut tree, while the floods caused by the South-West monsoon damaged the standing *Kunny* crops in several parts of the Kottayam division. Prices slightly fell in the Southern division and were normal in Trivandrum and Quilon; while in Kottayam, they ruled higher. The wages of labour did not materially differ from those in the year previous. Deaths from cholera were reported from all the Taluks except Kottarakara; but its destructive influence was chiefly directed against the southern Taluks.

1896-97. The season was generally favourable for agriculture. The rainfall was more copious than in the previous year. In consequence of heavy floods which caused serious damage to cultivation in several Taluks, and high prices of food grains owing chiefly to famine in British India, there was considerable distress in the Quilon and Kottayam divisions. Relief works were started. The prices of food grains rose higher on account of the short crop in the areas affected by the floods and of the limited importation of paddy and rice from British India. Deaths from cholera were reported from all the Taluks, north Travancore being the area of greatest intensity.

1897-98. The season was on the whole favourable for agriculture. The rainfall was copious and fairly well distributed and the rice crop, in consequence, was good in many of the Taluks. But, in those bordering on the backwaters in the Northern division, the fall of rain was excessive and the crops suffered to some extent. The prices of food grains rose during the year. Cholera did not prevail in an epidemic form, though fatal cases were returned from all the Taluks.

1898-99. The season was more favourable for agriculture than in the year previous. The rainfall was more or less even throughout the State. The price of paddy was a little lower than in the preceding year, but the prices of the other food grains remained more or less the same. There were no remarkable variations in the average daily wages of labour in respect of the chief classes of artisans. Cholera was less virulent than in the previous year.

1899-1900. The season was on the whole less favourable for agriculture than in the year previous. The rainfall was scanty in the Padmanabhapuram and Trivandrum divisions, where, in consequence, crops suffered greatly. But in the other divisions, the rainfall was copious and the harvest plentiful. Prices remained more or less the

same. Wages of labour remained stationary. Cholera was as usual virulent in the Southern division. Small-pox prevailed in a sporadic form in all the Taluks except Agastisvaram, Nedumangad, Alangad and Parur.

1900-1901. The season was generally favourable for agriculture. The prices of food grains and the wages of labour remained almost stationary. Cases of cholera were reported from all the Taluks except Todupuzha. But the disease was severe only in the Taluks south of Trivandrum.

NOTE

ON

VITAL STATISTICS.

1. *Basis of the System*.—The system of collecting and recording Vital Statistics is of recent growth. With the enactment of a Regulation (II of 1069) in January 1894 to provide for the Conservancy and Improvement of Towns and with the constitution of Town areas as defined thereunder, registers of births and deaths were opened in the five Municipal Towns of Nagercoil, Trivandrum, Quilon, Alleppey and Kottayam. The law defined the persons in those Towns who are bound *when required* to give correct information about births and deaths and prescribed a penalty not exceeding Rupees 20 for any person who, being so bound, wilfully neglects or refuses to give such information, or gives false information. This Regulation was subsequently repealed by Regulation III of 1076; but the provisions relating to the registration of Vital Statistics were left untouched. The legal basis of the collection of life statistics has thus remained unchanged for the last eight years and is contained in Sections 109 to 116 of the Regulation, which are given in full at the end of this Note.

It will be seen that these provisions are applicable only to the five Municipal Towns and that the assistance which the inhabitants of these areas are, under the law, required to give is but passive. No person is bound on his own motion or responsibility to take information about births and deaths to the authority constituted for the purpose but only to 'give or cause to be given' *when required*, information according to the best of his or her knowledge or belief. With the provisions of the law sitting so loosely on the shoulders of the people, the success of the system mainly depends on the efficiency of the staff employed and on the diligence with which their work is tested and checked. In cases where the assistance required by the law is withheld, the offenders could be prosecuted. But, as a matter of fact, few or no prosecutions have been instituted and considering that the bulk of the people even in Towns are yet unable to appreciate the utility of such information and are in many cases disposed even to resent such enquiries into family events as an unnecessary interference with the privacy of domestic life, one cannot be too chary in seeking the aid of the law in these matters.

In regard to the rural parts, the collection of Vital Statistics began only in 1895. The registration of births and deaths in these areas is, however, not made under the provisions of any law or Regulation but under the executive orders of Government issued to its own servants, the legislative sanction being, as above stated, confined to Towns. In the absence of any law binding the people to give information whenever required, even the small support which the system can count upon in urban areas is absent in the rural tracts.

The work is thus wholly thrown on the Government agency who are doubly handicapped in that they have no law to support them and have further the

prejudices and sentiments which increase as we move more and more into the adjoining parts, to face and respect.

2. *Machinery*.—The machinery for the collection and registration of Vital Statistics is a rather elaborate one. In the Towns, the Municipal establishment is charged with the duty, a special Registrar responsible for checking the information collected by the former being provided for the Town of Trivandrum. In the rural areas, the agency is of a varied nature. For forest tracts including the areas occupied by the Hill tribes, the officers of the Forest Department are entrusted with the collection and registration of Vital Statistics. The recording of occurrences among the labourers in the Estates is undertaken by the Planters themselves who note the information in register forms issued to them.

The arrangements on the plains are under the responsible direction of the Revenue Department and the Viruthikars constitute the chief agency. These Viruthikars or holders of personal service lands formed the ancient public service of the State especially the inferior grades. With the altered condition of the times this system of remunerating public service has become unsuitable and except in regard to certain services, the policy of Government has been to enfranchise all Viruthi or service holdings. But the collection of information about domestic occurrences in a village could be best done by persons familiar with the locality and its people. And in rural parts where agricultural holding forms the current coin of occupational subsistence and among a people who have always prided themselves in living the life of their ancestors, the assigning of lands to be held by hereditary succession in the village to which the service relates and in favour of one who resides in it, suggested itself as the most expedient and effective plan. Forfeiture of lands held from remote ancestry is a more deterrent form of punishment than the dismissal of a salaried servant whose employment began with him and would, even under the most favourable conditions, end with him. The arrangement was even economical. There are on the whole about 400 survey villages in Travancore, and under a salaried system, say Rs. 5 a month per head, the annual cost on this head would come up to Rs. 20,000. This was deemed a prohibitive cost. At the same time the ordinary Revenue establishment was not found suitable for being entrusted with Vital Statistics duties.

Wherever, therefore, Viruthi lands lay at the disposal of Government, the system of land remuneration is in force. This holds good in respect of 28 Taluks. Of these, in the recently settled Taluks of Kartikapalli and Karunagapalli, the Revenue collectors, besides being remunerated by grant of lands, have been allowed a small money payment in addition, in consideration of the Vital Statistics duties they have been called on to perform. In the remaining three Taluks, there have never been any Viruthi lands. In Tovala and Agastisvaram bordering the Tinnevely District on the South, the village Kavalkars, the remnants of the old Police now working under the orders of the Police Department, have been charged with Vital Statistics collection in addition to their Police work. In Shencottah where there are neither Viruthi lands nor Kavalkars, Revenue peons have been appointed to this duty.

Included within the 31 Taluks are a number of freehold tracts, viz., Attungal, Kilimanur, Edapalli, Puniat, and Vanchipuzhai where, with the exception of Puniat whose Chief declined to co-operate, arrangements have been made by the Estates themselves.

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At the several Municipal Offices, registers of births and deaths are kept and the information brought in by the subordinate municipal officials is entered by the office clerks or by the specially appointed Registrar in the case of the Trivandrum Town.

3. *Qualification and Caste of Agency*:—The Viruthikars who collect statistics for the rural areas are all able to read and write. They are to enter the particulars as they are collected in their private note-book, the transcribing into the Registers which are kept at the village offices being done by the village clerks under the attestation of the Viruthikars. The informants in the freehold estates have all been selected with reference to their literacy qualification. The Kavalkars are most of them literate. But the area assigned to each being small, the number of occurrences is not more than could be held in memory. The same has to be said in regard to the Revenue peons in the Shencottah Taluk. The persons who help the collection of life Statistics in Planters' Estates and Hill tracts are, of course, literate men and record the information brought to them by their subordinates. The Viruthikars are generally Nairs, and the Kavalkars, Maravers.

4. *Checking of Returns*:—In regard to checking, periodical inspection by the officers of the Sanitary Department is superadded to the local scrutiny of the Revenue Department or Estate authorities as the case may be. The vaccinators are also enjoined to take note of births and deaths in the course of their rounds and check the registers kept at the Proverti Cutcherris in the light of these notes.

Viewing the arrangements as a whole, one should think that they are eminently adapted to the conditions of the country. But the results as judged from the figures returned are not such as to fully countenance this belief. It has, however, to be borne in mind that the period during which the Vital Statistics agency has been at work is too short to enable us to draw conclusions of any value. Even in British India where Vital Statistics registration has, under the stimulus of direct legislative authority, been in operation for over 30 years, inaccuracy in the figures recorded has been the unwearied theme of reviewers. The inadequacy and unreliability of life statistics returns are animadverted upon in almost every Census Report. It is not, however, over sanguine to hope that the elaborate and even costly arrangements made by the Travancore Government will, in the fulness of time, bring out marked order and efficiency.

5. *Birth and Death rates*:—The birth and death rates calculated on the 1891 population come up to 19.3 and 15.4 respectively. Doubtless, these rates are low. The percentage of still births to total births is 2.2. The number of males to 100 females still-born is 120 per cent., the ratio in European countries which are recommended for comparison ranging from 142 in France to 127 in Bavaria.

Separate details cannot conveniently be given with any kind of accuracy in regard to urban areas. The areas now constituted for Municipal and Vital Statistics purposes are not coterminous with those for which population figures were returned at the last Census (1891). Nor is a discussion of Vital Statistics returns in reference to Census figures likely, in the light of the circumstances hereinbefore detailed, to be anything but futile.

[Sections in the Towns Improvement and Conservancy Regulation (III of 1076) relating to the Registration of Vital Statistics.

• Registration of
births and
death

• 109. (1) The Committee shall keep in their office a register of all births and deaths in the Town according to the forms which may be prescribed for the purpose by Our Dewan.

(2) They shall, with the previous sanction of Our Dewan, appoint a person to be Registrar of births and deaths.

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110. The Registrar shall inform himself carefully of every birth and death which happens in the Town and shall register, as soon as conveniently may be after the event, without fee or reward, the particulars required to be registered according to the forms prescribed, touching every such birth and death as the case may be, which has not been already registered.

Registrar to register all births and deaths in the Town.

111. The father, karanāvan, mother or any other relative of every child born in the Town, or any person living in the house shall, when required by the Registrar, give or cause to be given to the said Registrar information, according to the best of his or her knowledge and belief, of the several particulars required for the purpose of registry touching the birth of such child.

Persons who are to give the necessary particulars regarding the birth of a child.

112. Some one of the persons present at the death, or in attendance during the last illness of every person dying in the Town, or in case of the death, illness, inability or default of all such persons, some person living in the building in which such death has happened shall, when required by the Registrar, give information, according to the best of his or her knowledge and belief, of the several particulars required for registry touching the death of such person.

Who to give particulars of a case of death

113. Every person who conducts or performs the funeral ceremonies of any person who has died within the Town shall, whenever required, furnish to the Registrar such information as he possesses as to the several particulars.

Person conducting the funeral ceremony to give particulars regarding the death.

114. In the case of persons born or dying in any hospital, it shall be the duty of the Medical Officer in charge forthwith to give intimation in writing to the Committee, of the occurrence of any birth or death in the hospital under his charge; such intimation shall be in the forms aforesaid.

Officer in charge of a hospital to give particulars of every case of birth and death therein.

115. If any person whose duty it is to give information of births and deaths under the preceding sections wilfully neglects or refuses to give such information or gives false information, he shall be liable to a fine not exceeding twenty rupees.]

Penalty for not giving particulars about birth or death or for giving false information

SUBSIDIARY TABLE I.—*Variation in relation to Density since 1875.*

NATURAL DIVISIONS AND TALUKS.	PERCENTAGE OF VARIATION: INCREASE (+) OR DECREASE (—).			NET VARIATION IN PERIOD 1875-1901: IN- CREASE (+) OR DECREASE (—).	MEAN DENSITY OF POPULATION PER SQUARE MILE.			
	1891 to 1901.	1881 to 1891.	1875 to 1881.		1901.	1891.	1881.	1875.
1	2	3	4	5	6	7	8	9
<i>Western Division.</i>								
1. Agastisvaram ..	+ 7.2	+ 10.5	- 3.2	+ 14.6	995	928	840	868
2. Eraniel ..	+ 4.8	- 6.3	+ 5.0	+ 3.2	1,124	1,072	1,144	1,089
3. Vilavankod ..	+ 16.1	- 1.7	+ .2	+ 14.4	581	500	509	508
4. Neyyattinkara ..	+ 26.4	+ .3	+ 4.0	+ 31.9	683	540	539	518
5. Trivandrum ..	+ 19.9	+ 8.7	+ 2.6	+ 33.6	1,380	1,151	1,068	1,032
6. Chirayinkil ..	+ 15.1	+ 12.5	- 1.0	+ 28.2	770	669	594	601
7. Quilon ..	+ 6.3	+ 17.3	+ 2.5	+ 27.8	905	851	725	1,07
8. Karuhagapalli ..	+ 14.2	+ 7.7	+ 5.8	+ 30.2	1,335	1,168	1,085	1,025
9. Kartikapalli ..	+ 5.2	+ 12.2	+ 2.1	+ 20.5	1,305	1,240	1,105	1,082
10. Ambalapuzha ..	+ 11.8	+ 1.8	+ 4.6	+ 19.0	926	829	814	779
11. Shertallay ..	+ 20.1	+ 3.1	- 1.1	+ 22.6	1,202	1,001	970	981
12. Parur ..	+ 9.3	- .3	+ 4.4	+ 13.7	905	828	831	796
13. Vaikam ..	+ 17.5	+ 5.5	+ 5.9	+ 31.3	876	745	706	667
14. Tiruvalla ..	+ 15.4	+ 9.5	+ 4.8	+ 32.4	819	709	648	618
15. Mavelikara ..	+ 12.5	+ 5.6	+ 1.8	+ 20.9	1,046	930	881	865
Mean for Western Division.	+ 13.7	+ 5.8	+ 2.6	+ 23.3	944	831	786	766
<i>Eastern Division.</i>								
16. Tovala ..	+ 8.9	- 1.7	+ 2.1	+ 9.4	282	259	263	258
17. Kalkulam ..	+ 18.1	- 2.4	- 2.0	+ 13.0	416	352	360	368
18. Nedumangad ..	+ 22.1	+ 6.3	+ 9.5	+ 42.2	183	150	141	129
19. Kottarakara ..	+ 7.8	+ 20.0	+ 3.7	+ 34.0	338	313	261	252
20. Pattanapuram ..	+ 25.7	+ 18.2	+ 2.8	+ 52.8	146	116	98	96
21. Shencottah ..	+ 21.4	+ 5.3	+ 6.0	+ 35.5	379	312	296	280
22. Kunnattur ..	+ 11.5	+ 9.4	+ 4.0	+ 26.9	523	469	429	412
23. Chengannur ..	+ 15.5	+ 8.8	+ 7.8	+ 35.5	130	112	103	96
24. Changanachery ..	+ 26.2	+ .8	+ 6.8	+ 35.9	302	240	238	223
25. Kottayam ..	+ 22.4	+ 8.7	+ 4.0	+ 38.3	541	442	407	392
26. Ettumanur ..	+ 17.4	+ 10.6	+ 5.1	+ 36.4	784	668	604	575
27. Minachil ..	+ 17.9	+ 5.0	+ 7.5	+ 33.1	448	380	361	336
28. Todupuzha ..	+ 29.2	+ 3.6	+ 4.1	+ 39.5	64	49	48	46
29. Muvattupuzha ..	+ 24.0	+ 7.9	+ 4.1	+ 39.3	321	259	240	230
30. Kunnatnad ..	+ 9.6	+ 5.1	+ 13.6	+ 30.8	614	561	534	470
31. Alangad ..	+ 12.7	+ 1.0	+ .9	+ 14.8	545	484	479	475
32. Cardamom Hills ..	+ 46.8	+ 136.2	+ 150.3	+ 767.7	22	15	6	3
Mean for Eastern Division.	+ 17.9	+ 7.6	+ 5.8	+ 34.1	238	202	188	177
Mean for the State	+ 15.4	+ 6.5	+ 3.9	+ 27.7	416	361	329	326

SUBSIDIARY TABLE II.—Immigration per 10,000 of Population.

NATURAL DIVISIONS AND TALUKS.	BORN IN TRAVANCORE.			BORN IN MADRAS PRESIDENCY BE- YOND TRAVANCORE.		BORN IN INDIA BEYOND MADRAS PRESI- DENCY.	BORN IN COUN- TRIES BEYOND INDIA.	PERCENTAGE OF IMMIGRANTS TO TOTAL POPU- LATION.		
	In Taluk where enumer- ated.	In conti- guous Taluks.	In non- conti- guous Taluks.	In conti- guous Dis- tricts or States.	In non- conti- guous Districts or States.			Total.	Males.	Females.
1	2	3	4	5	6	7	8	9	10	11
<i>Western Division.</i>										
1. Agastisvaram ..	9,337.9	250.0	102.0	280.2	16.0	8.2	5.7	6.6	6.3	6.9
2. Eraniel	9,800.7	125.5	39.5	25.7	6.4	7	1.5	2.0	1.5	2.5
3. Vilavankod ..	9,660.6	209.0	102.0	16.8	9.7	9	1	3.4	3.5	3.3
4. Neyyattinkara..	9,850.7	74.7	57.5	8.8	4.1	2.9	1.3	1.5	1.8	1.2
5. Trivandrum ..	8,735.7	402.0	463.1	273.2	101.2	20.4	4.4	12.6	14.2	10.4
6. Chirayinkil ..	9,847.3	86.7	43.2	7.7	9.7	4.5	9	1.5	2.0	1.1
7. Quilon	9,744.9	53.4	110.7	40.9	32.5	11.0	6.6	2.6	3.1	2.0
8. Karunagapalli ..	9,688.5	191.9	90.3	21.7	6.9	5	..	3.1	2.9	3.3
9. Kartikapalli ..	9,682.9	201.3	96.2	7.3	8.2	3.5	6	3.2	2.9	3.4
10. Ambalapuzha ..	9,525.3	169.7	166.3	51.2	24.6	51.5	8.4	4.7	5.8	3.6
11. Shertallay	9,815.7	39.5	93.8	35.8	12.1	3.1	..	1.8	1.6	2.1
12. Parur	9,313.3	152.2	62.9	421.7	45.3	3.1	1.5	6.9	5.5	8.3
13. Vaikam	9,688.4	69.1	142.8	66.9	30.3	2.3	2	3.1	2.6	3.7
14. Tiruvalla	9,764.1	180.8	36.9	9.2	8.0	4	6	2.4	1.9	2.8
15. Mavelikara ..	9,644.5	283.9	53.5	11.7	3.3	2.8	2	3.6	2.4	4.7
TOTAL ...	9,810.3	71.6	11.6	75.2	21.3	7.9	2.1	1.9	1.9	1.9
<i>Eastern Division.</i>										
16. Tovala	8,100.9	830.0	293.7	764.0	8.3	9	2.2	19.0	16.2	21.6
17. Kalkulam	9,338.8	401.4	130.3	90.8	27.5	9.8	1.4	6.6	6.7	6.5
18. Nodumangad ..	9,067.0	627.4	122.6	170.1	6.1	3.4	3.4	9.3	10.2	8.4
19. Kottarakara ..	9,601.1	257.4	83.9	8.2	26.1	23.0	..	4.0	4.9	3.1
20. Pattanapuram ..	8,165.6	485.7	480.3	267.7	180.1	415.9	4.5	18.3	22.0	14.3
21. Shencottah ..	7,338.5	4.9	102.9	1,545.8	440.6	555.8	11.5	26.6	25.3	27.9
22. Kunnattur ..	9,651.5	290.2	44.3	6.0	6.9	1.1	..	3.5	3.1	3.9
23. Chengannur ..	9,590.7	324.8	75.7	5.0	3.7	4	..	4.1	2.6	5.7
24. Changanachery	9,516.9	366.9	92.9	11.4	11.6	3	..	4.8	3.9	5.9
25. Kottayam	9,467.1	219.6	258.9	37.9	12.9	1.8	1.8	5.3	5.1	5.6
26. Ettumanur ..	9,646.6	222.6	103.2	20.0	6.6	1.0	..	3.5	2.7	4.4
27. Minachil	9,899.3	34.4	35.8	8.3	22.1	..	..	1.0	1.3	7
28. Todupuzha ..	9,471.0	330.2	108.1	26.4	2.8	1.5	..	5.3	4.7	5.9
29. Muvattupuzha..	9,845.8	85.5	41.0	17.0	10.0	7	..	1.5	1.5	1.6
30. Kunnatnad ..	9,867.5	46.1	25.9	48.8	12.7	9.0	..	1.4	1.4	1.4
31. Alangad	9,692.3	89.0	37.2	102.8	57.9	19.4	1.4	3.1	3.0	3.2
32. Cardamom Hills	..	2,550.8	1,225.6	4,820.0	1,231.1	14.4	106.1	..	..	..
TOTAL ...	9,459.9	230.9	10.7	194.8	56.4	38.4	2.9	5.3	5.6	5.1
Total, State.	9,814.0			126.3	36.3	20.9	2.5	1.9	2.0	1.7

[NOTE:—Those born in the Cardamom Hills tract are taken as born within the component Taluks. Hence column 2 for the Cardamom Hills is left blank.]

SUBSIDIARY TABLE III.—*Emigration per 10,000 of Population.*

NATURAL DIVISIONS AND TALUKS.	ENUMERATED IN				PERCENTAGE OF EMIGRANTS TO POPULA- TION BORN IN TALUK.		
	Taluk where born.	Other Taluks of the State.		Other States and Pro- vinces in India.	Total.	Males.	Fe- males.
		Contiguous.	Non-conti- guous.				
1	2	3	4	5	6	7	8
<i>Western Division.</i>							
1. Agastisvaram ..	9,337.9	356.3	225.2	..	5.9	5.3	6.4
2. Eraniel	9,800.7	284.3	170.5	..	4.4	4.3	4.6
3. Vilavankod ..	9,660.6	186.5	175.3	..	3.6	3.3	4.0
4. Neyyattinkara ..	9,850.7	371.1	72.0	..	4.3	4.5	4.1
5. Trivandrum ..	8,735.7	186.7	303.7	..	5.3	5.9	4.8
6. Chirayinkil ..	9,847.3	343.2	84.2	..	4.2	5.0	3.3
7. Quilon	9,744.9	166.7	254.3	..	4.1	5.0	3.3
8. Karuttagapalli ..	9,688.5	135.3	93.0	..	2.3	2.6	2.0
9. Kartikapalli ..	9,682.9	216.5	106.1	..	3.2	3.4	3.1
10. Ambalapuzha ..	9,525.3	262.8	236.8	..	5.0	4.8	5.1
11. Shertallay	9,815.7	50.0	102.1	..	1.7	1.5	1.9
12. Parur	9,313.3	50.0	77.9	..	1.4	1.6	1.3
13. Vaikam	9,688.4	84.7	116.0	..	2.3	2.2	2.4
14. Tiruvalla	9,761.1	272.8	100.2	..	3.7	3.1	4.3
15. Mavelikara ..	9,644.5	305.4	125.4	..	4.3	4.1	4.5
TOTAL ...	9,810.3	143.4	36.9	..	1.8	1.8	1.8
<i>Eastern Division.</i>							
16. Tovala	8,100.9	423.0	129.6	..	6.4	5.1	7.6
17. Kalkulam	9,338.8	213.4	134.0	..	3.6	3.2	4.0
18. Nedumangal ..	9,067.0	83.1	10.8	..	1.0	1.1	1.0
19. Kottarakara ..	9,601.1	287.0	64.8	..	3.5	3.4	3.7
20. Pattanapuram ..	8,165.6	88.8	30.5	..	1.4	1.7	1.2
21. Shencottah ..	7,338.5	36.7	167.8	..	2.7	3.6	1.7
22. Kunnattur ..	9,651.5	256.7	28.3	..	2.9	2.0	3.7
23. Chengannur ..	9,590.7	275.3	85.1	..	3.6	2.8	4.5
24. Changanachery	9,516.9	513.6	79.3	..	6.1	6.0	6.3
25. Kottayam	9,467.1	196.3	240.0	..	4.4	4.3	4.5
26. Ettumanur ..	9,646.6	145.7	84.5	..	2.3	1.7	3.0
27. Minachil	9,809.3	207.8	24.2	..	2.3	1.7	2.9
28. Todupuzha ..	9,471.0	686.2	38.4	..	7.1	7.3	7.0
29. Muvattupuzha ..	9,845.8	126.8	26.5	..	1.5	1.1	1.9
30. Kunnatnad ..	9,867.5	76.6	49.3	..	1.3	1.3	1.2
31. Alangad	9,692.3	176.9	55.1	..	2.3	2.1	2.6
TOTAL ...	9,459.9	103.7	7.7	..	1.1	.9	1.3
Total, State ...	9,810.3			83.0	.8	.8	.9

[NOTE:—Separate figures for the Taluk-born are not available in regard to Emigrants from Travancore.]

SUBSIDIARY TABLE IV.—*Variation in Migration since 1891.*

NATURAL DIVISIONS AND TALUKS.	PERCENTAGE OF TALUK-BORN.		PERCENTAGE OF TRAVANCORE-BORN.		PERCENTAGE OF INCREASE (+) OR DECREASE (−) AMONG	
	1901.	1891.	1901.	1891.	Travancore born.	Total Population.
1	2	3	4	5	6	7
<i>Western Division.</i>						
1. Agastisvaram	93.4	..	96.9	98.9	+ 5.0	+ 7.2
2. Eraniel	98.0	..	99.7	99.9	+ 4.6	+ 4.8
3. Vilavankod	96.6	..	99.7	99.9	+ 16.0	+ 16.1
4. Neyyattinkara	98.5	..	99.8	99.9	+ 26.3	+ 26.4
5. Trivandrum	87.4	..	96.0	97.8	+ 17.6	+ 19.9
6. Chirayinkil	98.5	..	99.8	99.9	+ 14.9	+ 15.1
7. Quilon	97.4	..	99.1	98.0	+ 7.5	+ 6.3
8. Karunagapalli	96.9	..	99.7	100.0	+ 13.9	+ 14.2
9. Kartikapalli	96.8	..	99.8	100.0	+ 5.1	+ 5.2
10. Ambalapuzha	95.3	..	98.6	99.6	+ 10.7	+ 11.8
11. Shertallay	98.2	..	99.5	99.9	+ 19.6	+ 20.1
12. Parur	93.1	..	95.3	99.0	+ 4.1	+ 9.3
13. Vaikam	96.9	..	99.0	99.4	+ 17.0	+ 17.5
14. Tiruvalla	97.6	..	99.8	100.0	+ 15.2	+ 15.4
15. Mavelikara	96.4	..	99.8	100.0	+ 12.3	+ 12.5
TOTAL ..	98.1	..	98.9	99.5	+ 13.5	+ 13.7
<i>Eastern Division.</i>						
16. Tovala	81.0	..	92.2	93.2	+ 7.9	+ 8.9
17. Kalkulam	93.4	..	98.7	99.7	+ 16.9	+ 18.1
18. Nedumangad	90.7	..	98.2	100.0	+ 19.9	+ 22.1
19. Kottarakara	96.0	..	99.4	100.0	+ 7.1	+ 7.8
20. Pattanapuram	81.7	..	91.3	100.0	+ 14.8	+ 25.7
21. Shencottah	73.4	..	74.5	96.4	— 5.2	+ 21.4
22. Kunnattur	96.5	..	99.9	100.0	+ 11.4	+ 11.5
23. Chengannur	95.9	..	99.9	100.0	+ 15.4	+ 15.5
24. Changanachery	95.2	..	99.8	99.9	+ 26.0	+ 26.2
25. Kottayam	94.7	..	99.5	100.0	+ 21.7	+ 22.4
26. Ettumanur	96.5	..	99.7	99.9	+ 17.2	+ 17.4
27. Minachil	99.0	..	99.7	100.0	+ 17.5	+ 17.9
28. Todupuzha	94.7	..	99.7	100.0	+ 28.9	+ 29.2
29. Muvattupuzha	98.5	..	99.7	99.9	+ 23.8	+ 24.0
30. Kunnatnad	98.6	..	99.3	99.9	+ 8.9	+ 9.6
31. Alangad	96.9	..	98.2	99.9	+ 10.5	+ 12.7
32. Cardamom Hills ..	..	..	37.8	65.5	— 15.4	+ 46.8
TOTAL ..	94.6	..	97.1	99.1	+ 14.8	+ 17.9
Total, State. ...	..	..	98.1	99.3	+ 14.0	+ 15.4

[NOTE:—In columns 4 and 5, percentages are calculated for the Travancore-born enumerated in each Taluk and not for the Taluk-born, as the 1891 figures are not available for the latter, for purposes of comparison.]

SUBSIDIARY TABLE V.—Comparison of actual and estimated population.

NATURAL DIVISIONS AND TALUKS.	ACTUAL POPULATION BY CENSUS OF 1901.	ACTUAL POPULATION BY CENSUS OF 1891.	POPULATION ESTIMATED FROM RATE OF INCREASE, 1875—1891.	DIFFERENCE BETWEEN THE ACTUAL AND ESTIMATED POPULATION FOR 1901.
1	2	3	4	5
<i>Western Division.</i>				
1. Agastisvaram	93,513	87,241	91,014	+ 2,499
2. Eraniel	110,161	105,098	104,074	+ 6,087
3. Viluvankod.. .. .	79,584	68,521	67,874	+ 11,710
4. Neyyattinkara	139,952	110,755	113,797	+ 26,155
5. Trivandrum	134,196	111,938	119,933	+ 14,263
6. Chirayinkil.. .. .	112,823	97,995	104,928	+ 7,895
7. Quilon	129,658	121,935	137,069	— 7,411
8. Karunagapalli	124,312	108,826	118,269	+ 6,052
9. Kartikapalli	96,755	91,950	100,239	— 3,484
10. Ambalapuzha	105,927	94,745	98,568	+ 7,359
11. Shertallay	140,888	117,261	118,765	+ 22,123
12. Parur	70,644	64,648	66,291	+ 4,353
13. Vaikam	94,721	80,628	86,520	+ 8,201
14. Tiruvalla	140,926	122,142	133,276	+ 7,650
15. Mavelikara.. .. .	116,541	103,619	108,466	+ 8,075
TOTAL ..	1,690,601	1,487,302	1,566,427	+ 124,174
<i>Eastern Division.</i>				
16. Tovala	32,410	29,751	29,825	+ 2,585
17. Kalkulam	70,247	59,474	57,837	+ 12,410
18. Nedumangad	67,771	55,497	61,123	+ 6,648
19. Kottarakara	77,085	71,517	82,135	— 5,070
20. Pattanapuram	49,575	39,447	44,657	+ 4,918
21. Shencottah	38,970	32,088	34,401	+ 4,569
22. Kunnattur	82,014	73,529	79,810	+ 2,204
23. Chengannur	108,540	93,960	103,958	+ 4,582
24. Changanachery	94,307	74,722	78,297	+ 16,010
25. Kottayam	94,327	77,094	83,319	+ 11,008
26. Ettumanur	94,869	80,823	88,921	+ 5,948
27. Minachil	70,706	59,976	64,766	+ 5,940
28. Todupuzha	32,571	25,202	26,451	+ 6,120
29. Muvattupuzha	127,721	103,009	110,923	+ 16,798
30. Kunnatnad.. .. .	124,974	114,049	127,597	— 2,623
31. Alangad	73,900	65,588	66,877	+ 7,523
32. Cardamom Hills	21,539	14,708	23,824	— 2,235
TOTAL ..	1,261,556	1,070,434	1,161,964	+ 99,592
Total, State ..	2,952,157	2,557,736	2,728,391	+ 224,547

[NOTE:—Column 4 is calculated according to the method referred to in page 52 of Chapter II.]

SUBSIDIARY TABLE VI.—Statement showing Births and Deaths in each Taluk during the five years from 1895—96 to 1899—1900.

TALUK.	BIRTHS.			DEATHS.			INCREASE (+) OR DECREASE (--).
	Persons.	Males.	Females.	Persons.	Males.	Females.	
1	2	3	4	5	6	7	8
1. Tovala	3,365	1,714	1,651	2,939	1,539	1,400	+ 426
2. Agastisvaram ..	7,564	3,877	3,687	6,589	3,564	3,025	+ 975
3. Eraniel	6,583	3,487	3,096	7,450	4,203	3,247	- 867
4. Kalkulam	5,749	2,991	2,758	5,293	3,066	2,227	+ 456
5. Vilavankod	7,806	3,797	3,809	5,640	3,157	2,483	+ 1,966
6. Neyyattmkara ..	14,510	7,584	6,926	10,588	6,078	4,510	+ 3,922
7. Trivandrum	11,772	6,346	5,426	10,458	6,119	4,339	+ 1,314
8. Nedumangad	7,040	3,508	3,532	6,388	3,388	3,000	+ 652
9. Chirayinkil	13,810	7,152	6,658	8,760	4,716	4,044	+ 5,050
10. Kottarakara	6,250	3,280	2,970	5,392	2,976	2,416	+ 858
11. Pattanapuram ..	3,496	1,881	1,615	3,111	1,729	1,382	+ 385
12. Shencottah	3,120	1,647	1,473	2,932	1,500	1,432	+ 188
13. Quilon	10,692	5,517	5,175	8,703	4,964	3,739	+ 1,989
14. Kunnattur	8,454	4,400	4,054	6,145	3,403	2,742	+ 2,309
15. Karunagapalli ..	8,701	4,346	4,355	7,978	4,285	3,693	+ 723
16. Kartikapalli	6,780	3,618	3,162	5,260	2,880	2,380	+ 1,520
17. Mavelikara	6,258	3,171	3,087	5,548	3,042	2,506	+ 710
18. Chengannur	9,844	5,236	4,608	6,779	3,858	2,921	+ 3,065
19. Tiruvalla	12,690	6,669	6,021	9,336	5,288	4,048	+ 3,354
20. Ambalapuzha	10,312	5,291	5,021	9,302	4,995	4,307	+ 1,010
21. Shertallay	12,371	6,261	6,110	11,089	5,904	5,185	+ 1,282
22. Vaikam	8,355	4,301	4,054	6,913	3,694	3,219	+ 1,442
23. Ettumanur	5,838	3,093	2,745	4,890	2,765	2,125	+ 948
24. Kottayam	8,667	4,414	4,253	7,310	4,230	3,080	+ 1,357
25. Changanachery ..	8,839	4,591	4,248	7,042	4,003	2,949	+ 1,797
26. Minachil	6,280	3,161	3,119	4,701	2,584	2,117	+ 1,579
27. Muvattupuzha ..	9,443	4,916	4,527	8,177	4,616	3,561	+ 1,266
28. Todupuzha	1,915	964	951	1,672	1,025	647	+ 43
29. Kunnatnad	12,209	6,366	5,843	10,110	5,639	4,471	+ 2,099
30. Alangad	4,897	2,417	2,480	4,176	2,426	1,750	+ 721
31. Parur	3,323	1,640	1,683	2,587	1,460	1,127	+ 736
Total ...	246,733	127,636	119,097	203,458	113,246	90,212	+ 43,275

SUBSIDIARY TABLE VII.—*Statement showing deaths registered according to age during the five years 1895-1896 to 1899-1900.*

TALUKS.	UNDER 1 YEAR.		1 AND UNDER 5		5 AND UNDER 10		10 AND UNDER 15		15 AND UNDER 20	
	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.
1	2	3	4	5	6	7	8	9	10	11
1. Tovala	185	168	154	131	89	90	56	70	60	49
2. Agastisvaran ..	224	186	330	275	237	208	190	147	171	141
3. Eraniel	186	97	418	316	390	357	308	222	215	168
4. Kalkulam	247	153	338	307	368	291	178	108	141	108
5. Vilzvanad	317	190	338	234	245	207	195	165	177	145
6. Neyyattinkara ..	523	326	627	404	524	314	286	201	265	250
7. Trivandrum	478	323	672	437	449	275	314	175	333	226
8. Nedumangad	327	288	461	332	217	175	120	102	144	124
9. Chirayinkil	593	420	568	528	274	254	135	143	162	165
10. Kottarakara	220	166	373	322	231	178	140	94	91	73
11. Pattanapuram ..	185	155	168	131	123	88	68	51	46	54
12. Shencottah	144	134	213	201	84	94	75	68	56	67
13. Quilon	427	306	586	446	366	248	211	115	172	155
14. Kunnattur	294	248	548	372	279	199	129	96	107	79
15. Karunagapalli ..	369	333	554	354	458	372	277	217	125	134
16. Kartikapalli	259	198	394	311	220	183	108	73	71	86
17. Mavelikara	217	224	344	287	154	146	95	80	77	70
18. Chengannur	392	232	485	329	279	193	171	123	144	120
19. Tiruvalla	465	354	677	594	425	313	191	137	186	173
20. Ambalapuzha	389	282	780	700	335	328	215	155	203	166
21. Shertallay	434	344	952	874	436	396	266	191	194	173
22. Vaikam	210	237	565	406	259	235	141	129	110	134
23. Ettumanur	134	92	332	235	194	140	96	90	98	81
24. Kottayam	324	234	586	398	337	238	191	115	175	136
25. Changanachory ..	253	153	533	382	310	286	162	104	185	131
26. Minachil	177	120	340	271	199	207	125	121	134	123
27. Muvattupuzha ..	353	228	760	561	459	303	203	133	165	191
28. Todupuzha	54	45	113	102	88	56	45	33	50	41
29. Kuzhatnad	369	283	1,063	794	337	255	238	150	210	173
30. Alangad	133	103	464	272	236	144	100	61	98	73
31. Parur	87	69	240	140	162	113	72	44	62	38
Total ...	8,889	6,736	14,990	11,446	8,764	6,886	5,101	3,713	4,427	3,848

SUBSIDIARY TABLE VII.—Statement showing deaths registered according to age during the five years 1895–1896 to 1899–1900.

20 AND UNDER 30		30 AND UNDER 40		40 AND UNDER 50		50 AND UNDER 60		60 AND UPWARDS.		TOTAL.			NUMBER.
Males.	Fe- males.	Males.	Fe- males.	Males.	Fe- males.	Males.	Fe- males.	Males.	Females.	Males.	Females.	Both sexes.	
12	13	14	15	16	17	18	19	20	21	22	23	24	
131	158	163	148	199	119	170	128	332	339	1,539	1,400	2,939	1.
338	350	393	355	442	305	353	247	886	811	3,561	3,025	6,586	2.
507	346	584	384	516	360	341	281	758	676	4,203	3,247	7,450	3.
304	210	344	226	327	191	246	184	573	449	3,066	2,227	5,293	4.
336	325	335	252	340	220	233	144	641	603	3,157	2,483	5,640	5.
592	500	555	455	681	398	503	327	1,522	1,335	6,078	4,510	10,588	6.
537	398	503	346	643	373	561	370	1,539	1,416	6,119	4,339	10,458	7.
283	229	308	327	314	260	332	242	882	853	3,388	3,000	6,388	8.
425	416	444	369	417	280	442	283	1,256	1,186	4,716	4,044	8,760	9.
302	256	286	252	275	190	238	164	815	721	2,976	2,416	5,392	10.
159	130	170	154	223	120	158	116	429	383	1,729	1,382	3,111	11.
137	152	162	162	179	118	131	117	319	319	1,500	1,432	2,932	12.
456	423	568	416	588	365	478	291	1,112	974	4,364	3,739	8,103	13.
295	215	302	221	316	219	264	160	839	893	3,403	2,742	6,145	14.
361	356	434	408	492	340	403	257	812	917	4,285	3,693	7,978	15.
244	244	328	237	333	210	322	222	601	616	2,880	2,380	5,260	16.
274	263	355	256	353	215	335	216	838	749	3,042	2,506	5,548	17.
396	317	353	255	408	247	359	203	961	872	3,858	2,921	6,779	18.
511	456	492	357	484	283	499	242	1,355	1,139	5,288	4,048	9,336	19.
469	481	475	421	551	347	450	354	1,128	1,073	4,905	4,307	9,212	20.
428	442	577	531	739	549	523	383	1,355	1,302	5,904	5,185	11,089	21.
326	336	376	349	408	291	303	251	966	851	3,694	3,279	6,973	22.
304	263	305	196	311	201	293	199	698	628	2,765	2,125	4,890	23.
429	334	437	315	397	258	375	284	979	768	4,230	3,080	7,310	24.
201	265	356	297	461	272	388	301	1,054	755	4,093	2,949	7,042	25.
242	263	277	202	256	164	208	135	626	511	2,584	2,117	4,701	26.
487	419	443	328	432	269	332	241	982	898	4,616	3,561	8,177	27.
86	116	122	81	163	85	83	60	221	228	1,025	847	1,872	28.
554	496	612	445	652	339	427	319	1,237	1,157	5,699	4,411	10,110	29.
217	186	250	163	254	192	197	124	477	432	2,426	1,750	4,176	30.
107	135	176	136	174	93	136	92	244	267	1,460	1,127	2,587	31.
10,622	9,618	11,575	9,044	12,358	7,873	10,083	6,937	26,437	24,111	113,246	90,212	203,458	

SUBSIDIARY TABLE VIII.—Statement comparing the population in 1881 & 1891 with that aged 10 & above in 1891 and 1901 respectively.

TALUK.	BOTH SEXES.						TOTAL POPULATION IN 1881.
	TOTAL POPULATION IN 1881.	POPULATION IN 1891		TOTAL POPULATION IN 1891.	POPULATION IN 1901.		
		Aged 10 and above.	Percentage of Variation.		Aged 10 and above.	Percentage of Variation.	
1	2	3	4	5	6	7	8
1. Tovala	30,260	22,459	-25.7	29,751	23,952	-19.4	14,830
2. Agastisvaram	78,979	65,169	-17.4	87,241	68,074	-21.9	37,741
3. Eraniel	112,116	77,093	-31.2	105,098	80,561	-23.3	55,124
4. Kalkulam	60,908	44,370	-27.1	59,474	51,458	-13.4	30,341
5. Vilavakkal	69,688	51,556	-26.0	68,521	57,147	-16.5	35,161
6. Neyyattinkara	110,410	85,584	-22.4	110,755	104,330	-5.8	55,318
7. Trivandrum	102,986	86,287	-16.2	111,938	100,206	-10.4	51,633
8. Nedumangad	52,211	41,925	-19.7	55,497	49,843	-10.5	26,465
9. Chirayinkil	87,072	72,653	-16.5	97,995	83,126	-15.1	42,193
10. Kottarakara	55,924	52,318	-6.4	71,517	57,771	-19.2	28,253
11. Pattanapuram	37,064	30,101	-18.7	39,447	38,017	-3.6	18,594
12. Shencottah	30,477	23,807	-21.8	32,088	29,116	-9.2	14,688
13. Qandam	108,469	90,593	-16.4	121,935	98,237	-19.4	53,027
14. Kunnattur	62,700	54,788	-12.6	73,529	60,469	-17.7	31,358
15. Karunagapalli	101,039	80,952	-19.8	108,826	91,414	-15.9	48,815
16. Kartikapalli	81,969	69,308	-15.4	91,950	72,299	-21.3	40,709
17. Mavelikara	111,731	79,455	-28.8	103,619	86,451	-16.5	55,674
18. Chengannur	81,301	70,765	-12.9	93,960	79,536	-15.3	41,375
19. Tiruvalla	103,007	92,423	-10.2	122,142	103,171	-15.5	52,719
20. Ambalapuzha	93,104	70,762	-23.9	94,745	78,350	-17.3	46,957
21. Shertallay	113,704	90,508	-20.4	117,261	105,477	-10.0	56,204
22. Veikuni	76,414	61,603	-19.3	80,628	70,247	-12.8	38,448
23. Ettumauur	79,058	60,301	-23.7	80,823	68,629	-15.0	39,446
24. Kottayam	64,958	57,412	-11.6	77,094	69,478	-9.8	33,008
25. Changanachery	74,154	56,837	-23.3	74,722	68,705	-8.0	38,669
26. Muvattupuzha	57,102	44,077	-22.8	59,976	50,258	-16.2	29,120
27. Muvattupuzha	95,460	75,807	-20.5	103,009	91,845	-10.8	47,395
28. Todupuzha	24,321	18,531	-23.8	25,202	23,259	-7.7	12,335
29. Kunnatnad	109,625	84,295	-23.1	114,049	91,133	-20.0	54,625
30. Alangud	66,753	52,387	-21.5	70,958	54,116	-23.7	33,407
31. Parur	61,966	42,518	-31.3	59,278	50,941	-14.0	31,487
32. Cardamom Hills	6,228	12,015	+92.9	14,708	17,717	+20.4	3,345
Total ...	2,401,158	1,918,659	-20.0	2,557,736	2,175,333	-14.9	1,197,134
Hindus	1,755,610	1,418,081	-19.2	1,871,864	1,538,625	-17.8	872,770
Musalmanas	146,909	116,262	-20.8	158,823	137,540	-13.4	73,988
Christians	498,542	384,210	-22.9	526,911	498,840	-5.3	250,324

SUBSIDIARY TABLE VIII.—Statement comparing the population of 1881 & 1891
• with that aged 10 & above in 1891 and 1901 respectively.

MALES.					FEMALES.					
POPULATION IN 1891.		TOTAL POPULATION IN 1891.	POPULATION IN 1901.		TOTAL POPULATION IN 1891.	POPULATION IN 1891.		TOTAL POPULATION IN 1891.	POPULATION IN 1901.	
Aged 10 and above.	Percentage of Variation.		Aged 10 and above.	Percentage of Variation.		Aged 10 and above.	Percentage of Variation.		Aged 10 and above.	Percentage of Variation.
9	10	11	12	13	14	15	16	17	18	19
10,990	-25.8	14,489	11,581	-20.0	15,430	11,460	-25.7	15,262	12,371	-18.9
32,514	-13.8	43,226	33,241	-23.0	41,238	32,655	-20.8	41,015	34,833	-20.8
39,501	-28.3	52,883	40,996	-22.4	56,992	37,592	-34.0	52,215	39,565	-24.2
22,576	-25.5	29,834	26,084	-12.5	30,567	21,794	-28.7	29,640	25,374	-14.3
27,061	-22.9	35,292	29,563	-16.0	31,587	24,495	-29.1	33,319	27,584	-17.2
44,861	-18.9	56,953	54,231	-4.7	55,992	40,723	-26.0	53,892	50,099	-6.8
4,341	-14.1	56,909	51,193	-10.0	51,353	41,946	-18.3	55,029	49,013	-10.9
21,283	-19.5	27,857	25,384	-8.8	25,716	20,642	-19.8	27,610	24,459	-11.5
35,528	-15.7	48,271	40,549	-15.9	44,879	37,125	-17.2	49,724	42,577	-14.3
26,627	-5.7	36,055	29,730	-17.5	27,671	25,691	-7.1	35,462	28,041	-20.9
15,445	-16.9	19,858	20,274	+2.0	18,470	14,656	-20.6	19,589	17,743	-9.4
11,614	-20.9	15,700	11,778	-5.8	15,789	12,193	-22.7	16,388	14,338	-12.5
45,238	-14.6	60,832	49,782	-18.1	55,442	45,355	-18.1	61,103	48,455	-20.6
27,921	-10.9	37,397	30,551	-18.3	31,342	26,867	-14.2	36,132	29,978	-17.1
39,115	-19.8	52,862	44,675	-15.4	52,224	41,837	-19.8	55,964	46,739	-16.4
34,288	-14.2	45,216	35,690	-21.0	41,960	35,020	-16.5	46,734	36,619	-21.6
40,493	-27.1	52,494	43,507	-17.1	56,127	38,962	-30.5	51,125	42,944	-16.0
36,707	-11.2	48,443	40,897	-15.5	39,926	34,058	-14.6	45,517	34,639	-15.1
47,918	-9.1	62,514	53,874	-13.8	50,288	44,505	-11.4	59,628	49,297	-17.3
35,509	-24.3	46,900	39,996	-14.7	46,147	35,253	-23.6	47,896	38,354	-19.8
45,700	-18.6	58,448	52,823	-9.6	57,500	44,808	-22.0	58,813	52,654	-10.4
31,113	-18.2	40,947	35,111	-11.8	37,966	30,190	-20.4	39,684	31,136	-13.9
31,591	-19.9	41,536	35,164	-15.3	39,612	28,710	-27.5	39,287	33,865	-14.8
29,598	-10.3	39,229	36,347	-7.3	31,950	27,814	-12.9	37,865	33,131	-12.5
29,806	-21.9	38,596	35,732	-7.4	35,985	27,031	-24.8	36,126	32,973	-8.7
23,134	-20.5	30,830	26,250	-14.8	27,982	20,943	-25.1	29,116	24,008	-17.6
38,425	-18.9	51,595	46,911	-9.0	48,065	37,382	-22.2	54,144	44,954	-12.6
9,429	-23.5	12,786	11,962	-6.4	11,996	9,102	-24.0	12,416	11,297	-9.0
42,942	-21.3	57,216	46,142	-19.3	55,000	41,353	-24.8	56,833	44,991	-20.8
26,667	-20.1	35,944	27,579	-23.2	33,546	25,720	-22.8	35,044	26,537	-24.2
21,899	-30.4	30,082	26,527	-11.8	30,479	20,619	-32.3	29,196	21,414	-16.3
7,972	+138.3	9,302	10,836	+16.4	2,883	4,043	+40.2	5,406	6,884	+27.2
978,115	-18.2	1,290,415	1,108,950	-14.0	1,204,024	940,544	-21.8	1,267,321	1,066,383	-15.8
719,760	-17.5	941,995	778,476	-17.3	882,840	698,321	-20.9	920,869	760,149	-18.2
60,404	-18.3	81,375	72,030	-11.4	72,921	55,858	-23.3	77,448	65,510	-15.4
197,893	-20.9	266,969	259,233	-3.2	248,218	186,317	-24.9	259,942	240,607	-7.4

[NOTE.—For want of separate Provertiwar figures at the previous Censuses variations have not been adjusted for twelve Taluks (Nos. 10, 11,

SUBSIDIARY TABLE IX.—Statement showing the loss and gain in Taluk Population by transfer of areas since the Census of 1875.

Taluk.	1901.	1891.				1881.				1875.			
	Popula- tion.	Popula- tion given in the Census Report of 1891.	Sub- se- quent addi- tion.	Sub- se- quent de- duction.	Popula- tion in 1891 of present limits.	Popula- tion given in the Census Report of 1881.	Sub- se- quent addi- tion.	Sub- se- quent de- duction.	Popula- tion in 1881 of present limits.	Popula- tion given in the Census Report of 1875.	Sub- se- quent addi- tion.	Sub- se- quent de- duction.	Popula- tion in 1875 of present limits.
1	2	3	3	4	6	7	8	9	10	11	12	13	14
Kottarakara ...	77,065	71,517	...	...	71,517	55,921	^a 13,034	^b 9,338	59,620	53,137	^a 12,822	^b 8,452	57,507
Pattanamuram ...	49,575	39,447	...	...	39,447	37,064	^c 9,338	^d 13,034	33,368	36,816	^c 8,452	^d 12,822	32,446
Quilon ...	129,658	121,935	...	...	121,935	108,169	...	^e 4,498	103,971	106,091	...	^e 4,676	101,415
Kunnattur ...	82,014	73,529	...	...	73,529	62,700	^f 4,498	...	67,198	59,947	^f 4,676	...	64,623
Mavelikara ...	116,541	103,619	...	...	103,619	111,731	^g 9,102	^h 22,712	98,121	109,191	^g 8,974	^h 21,744	96,421
Chengannur ...	108,540	93,960	...	...	93,960	81,301	ⁱ 22,712	^j 17,631	86,382	75,998	ⁱ 21,744	^k 17,615	80,127
Tiruvalla ...	140,926	122,142	...	...	122,142	103,007	^l 8,529	...	111,536	97,820	^l 8,641	...	106,461
Ettumanur ...	94,869	80,823	...	...	80,823	79,058	^m 11,163	ⁿ 17,138	73,083	76,890	^m 10,069	ⁿ 17,421	69,538
Kottayam ...	94,327	77,094	...	...	77,094	64,958	^o 17,138	^p 11,163	70,933	60,867	^o 17,421	^p 10,069	68,219
Kunnatnad ...	124,974	114,049	...	...	114,049	109,625	^q 7,993	^r 9,078	108,540	97,015	^q 7,922	^r 9,369	95,568
Alangad ...	73,900	70,958	...	^s 5,370	65,588	66,753	^t 16,776	^u 18,572	64,957	64,903	^r 16,570	^u 17,109	64,364
Parur ...	70,644	59,278	^r 5,370	...	64,648	61,966	^g 10,579	^z 7,698	64,847	60,156	^u 9,187	^z 7,291	62,142

a. Additions from Pattanamuram.

b. Transferred to Pattanamuram.

c. Additions from Kottarakara.

d. Transferred to Kottarakara.

e. Transferred to Kunnattur.

f. Additions from Quilon.

g. Additions from Chengannur.

h. Transferred to Chengannur.

i. Additions from Mavelikara.

j. 9,102 transferred to Mavelikara and 8,529 to Tiruvalla.

k. 8,974 transferred to Mavelikara and 8,641 to Tiruvalla.

l. Additions from Chengannur.

m. Additions from Kottayam.

n. Transferred to Kottayam.

o. Additions from Ettumanur.

p. Transferred to Ettumanur.

q. Additions from Alangad.

r. Transferred to Alangad.

s. Transferred to Parur.

t. 7,698 added from Parur and 9,078 from Kunnatnad.

u. 10,579 transferred to Parur and 7,993 to Kunnatnad.

v. 9,369 added from Kunnatnad and 7,291 from Parur.

w. 7,922 transferred to Kunnatnad and 9,187 to Parur.

x. Additions from Alangad.

y. Additions from Alangad.

z. Transferred to Alangad.

SUBSIDIARY TABLE X.—*Urban Statistics.*

TOWNS.	AREA IN 1891.	POPULATION IN 1901 FOR 1891 LIMITS	POPULATION IN 1891.		PERCENTAGE OF VARIATION: INCREASE (+) OR DECREASE (-).		OCCUPIED HOUSES IN 1901 FOR 1891 LIMITS.
			As given in Census Report.	As revised.	On column 4.	On column 5.	
1	2	3	4	5	6	7	8
Nagercoil ..	300	25,782	11,187	23,528	+ 130.5	+ 96	5,696
Trivandrum	20.93	80,787	27,887	61,823	+ 189.7	+ 216	14,223
Shencottah ..	3.20	9,039	8,727	8,727	+ 3.6	+ 3.6	2,164
Quilon	3.01	16,765	15,375	15,375	+ 9.0	+ 9.0	2,790
Alleppey ..	3.54	24,918	22,768	22,768	+ 9.4	+ 9.4	4,819
Kottayam ..	8.97	20,619	7,090	15,806	+ 190.8	+ 30.4	3,597
Total. ...	42.65	177,910	93,034	151,027	+ 91.2	+ 17.8	33,229

Urban Statistics—Continued.

TOWNS.	OCCUPIED HOUSES IN 1891.		PERCENTAGE OF VARIATION: INCREASE (+) OR DECREASE (-).		PERCENTAGE OF POPULATION LIVING IN TOWNS FOR SAME LIMITS.		
	As given in Census Report.	As revised.	On column 9.	On column 10.	1901	1891	Difference.
	9	10	11	12	13	14	15
Nagercoil ..	2,475	5,205	+ 126.5	+ 7.7	27.6	26.9	+ .7
Trivandrum	4,793	11,141	+ 196.7	+ 27.7	60.2	57.9	+ 2.3
Shencottah ..	2,121	2,121	+ 2.0	+ 2.0	23.2	27.2	- 4.0
Quilon	2,895	2,895	- 3.6	- 3.6	12.9	12.6	+ .3
Alleppey ..	4,505	4,505	+ 7.6	+ 7.6	10.1	10.7	- .6
Kottayam ..	1,310	2,920	+ 174.5	+ 23.1	21.9	20.5	+ 1.4
Total. ...	18,099	29,787	+ 83.5	+ 15.4	24.1	23.5	+ .6

SUBSIDIARY TABLE XI.—*Talukdar Statement showing the Annual Rainfall in inches from 1885 to 1901.*

STATIONS.	1885.	1886.	1887.	1888.	1889.	1890.	1891.
1	2	3	4	5	6	7	8
1. Tovala	20.61	10.39	6.85	24.05	34.70	15.09	36.50
1. Agastisvaran ..	45.81	37.50	27.38	51.36	35.98	37.55	53.79
3. Eraniel	53.45	41.29	46.43	57.34	21.02	36.82	45.67
4. Kalkulam	56.89	43.21	63.47	65.40	41.31	42.38	59.36
5. Vilavakkod ..	48.89	18.61	28.29	55.51	31.92	40.76	71.76
6. Neyyattinkara ..	90.98	58.11	53.90	68.45	36.67	36.53	90.57
7. Trivandrum ..	96.50	62.65	74.88	69.37	67.42	56.32	93.47
8. Nedumangad ..	103.82	57.70	52.18	101.96	115.71	83.81	151.38
9. Chirayinkil ..	110.15	91.18	89.65	90.64	36.61	12.25	62.61
10. Kottarakara ..	61.66	83.61	76.67	62.80	102.88	101.61	123.69
11. Pattanapuram ..	103.95	80.88	85.61	89.58	87.93	96.97	129.08
12. Shencottah ..	26.96	25.30	47.54	32.00	19.11	20.91	51.41
13. Quilon	81.16	110.03	121.69	78.39	89.15	81.15	115.65
14. Kunnattur ..	103.73	75.76	44.09	102.44	89.12	88.63	115.05
15. Karunagapalli ..	101.47	68.10	70.10	77.38	81.09	70.46	87.58
16. Kartikapalli ..	152.73	102.02	89.63	93.93	97.96	61.63	81.83
17. Mavelikara ..	103.92	95.82	98.86	123.49	93.85	78.32	125.25
18. Chengannur ..	82.31	68.96	86.67	122.77	29.62	71.20	125.85
19. Tiruvalla	101.60	77.49	95.70	113.90	102.53	121.45	148.01
20. Ambalapuzha ..	97.78	42.65	33.80	96.02	133.44	136.80	137.55
21. Shertallay	122.34	59.93	92.78	109.04	46.87	57.15	60.72
22. Vaikam	107.00	80.31	86.47	81.34	81.84	82.07	88.72
23. Ettumanur ..	93.17	62.92	82.58	111.45	123.16	86.14	110.63
24. Kottayam	104.34	84.28	123.25	132.53	137.34	98.22	138.79
25. Changanachery	90.28	42.46	197.14	115.16	123.67	91.36	117.78
26. Minachil	156.17	116.74	137.40	133.53	128.39	102.55	150.26
27. Muvattupuzha ..	145.33	79.11	111.31	121.88	147.67	77.24	144.41
28. Todupuzha ..	141.35	117.83	124.29	160.12	153.57	85.90	160.11
29. Kunnatnad ..	26.72	58.49	77.06	112.01	74.65	69.51	31.27
30. Alangad	58.86	21.63	40.63	78.99	74.87	53.52	93.49
31. Parur	155.85	120.67	126.63	140.67	160.33	81.40	101.36
32. Peermade	204.20	237.90	161.06	195.90	249.60	159.70	189.90

SUBSIDIARY TABLE XI.—*Talukwar Statement showing the Annual Rainfall in inches from 1885 to 1901.*

1892.	1893.	1894.	1895.	1896.	1897.	1898.	1899.	1900.	1901.	Number.
9	10	11	12	13	14	15	16	17	18	
29.91	40.72	21.82	37.35	64.16	52.29	37.21	59.22	35.17	45.26	1
19.93	16.79	17.54	31.60	43.75	48.30	38.96	42.32	43.41	40.48	2
26.97	12.46	10.47	17.95	19.30	28.55	20.70	23.51	29.81	51.79	3
47.69	26.25	30.78	44.24	55.16	73.60	59.43	52.52	59.45	69.78	4
8.70	8.44	7.14	15.27	21.10	55.26	43.96	31.12	55.31	58.64	5
60.85	58.87	40.30	49.65	51.74	59.31	65.79	52.57	62.07	69.38	6
69.91	57.94	40.35	47.20	58.49	60.57	52.88	55.64	41.67	57.99	7
97.28	104.48	62.65	52.08	88.05	112.62	75.07	92.54	73.16	85.51	8
76.75	48.16	44.45	77.19	67.67	57.26	69.75	51.67	51.90	87.56	9
111.79	92.66	73.14	88.77	120.01	137.74	98.60	104.10	94.16	117.70	10
81.61	93.80	89.64	101.75	113.01	112.80	88.53	95.54	112.62	126.23	11
30.72	40.11	22.03	49.85	57.80	59.50	55.11	43.89	69.02	53.55	12
96.44	71.97	63.31	81.70	87.25	105.69	82.70	106.35	68.55	109.15	13
107.42	70.54	68.29	82.61	79.21	117.46	93.45	73.19	103.28	127.54	14
75.78	60.46	66.45	71.23	91.31	90.83	73.89	39.01	66.57	90.79	15
110.96	94.14	49.37	31.11	38.26	98.12	71.70	51.24	80.87	94.32	16
156.43	106.46	68.08	78.89	65.02	93.73	80.80	84.99	87.64	122.24	17
110.52	100.62	113.27	69.99	98.56	141.94	93.51	134.48	113.96	116.18	18
69.80	39.95	69.34	57.66	75.04	95.76	84.36	88.38	114.58	123.79	19
156.50	105.85	102.13	78.51	78.71	83.99	82.31	51.06	47.05	72.79	20
44.73	120.37	91.18	46.07	120.41	137.63	120.62	92.46	89.43	122.31	21
91.70	72.37	93.90	79.45	82.72	105.01	83.20	74.43	73.81	82.87	22
153.64	106.00	142.66	77.54	135.83	178.33	101.30	66.72	94.14	126.49	23
137.83	116.18	101.77	79.90	105.68	106.69	75.98	82.27	111.49	117.99	24
121.28	99.90	108.41	96.75	85.66	136.89	65.90	116.50	101.98	131.26	25
165.47	161.79	141.90	126.88	149.80	161.61	108.30	187.66	152.72	158.16	26
128.58	86.01	123.00	115.46	147.59	169.39	116.47	123.81	120.58	116.44	27
140.43	152.89	131.08	143.34	132.79	215.60	167.41	151.33	150.85	139.42	28
26.30	17.68	22.19	28.28	137.94	83.13	51.67	29.17	156.83	166.75	29
88.30	49.07	50.09	76.23	72.86	73.23	146.37	35.09	85.99	145.78	30
116.52	97.64	95.48	81.59	125.65	158.51	119.54	89.09	115.12	122.28	31
178.30	193.35	186.00	164.15	185.08	231.13	135.03	171.11	265.35	244.48	32

MAP No 8

Showing Variation of population in Travancore
between 1891 and 1901

Miles 10 20 30 Miles
Scale of Miles

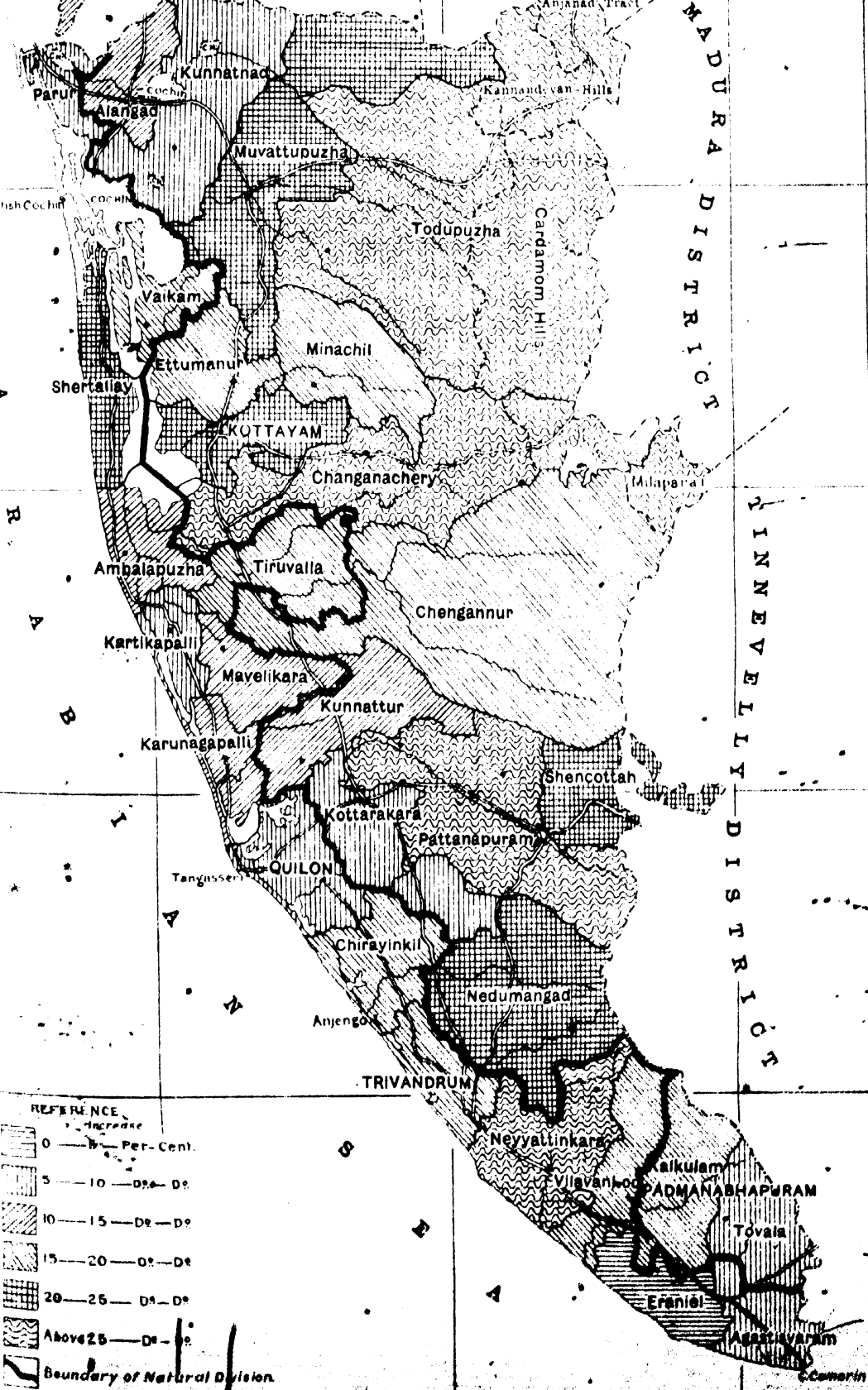
COCHIN TERRITORY

COIMBATORE DISTRICT

MADURA DISTRICT

INNEVELLY DISTRICT

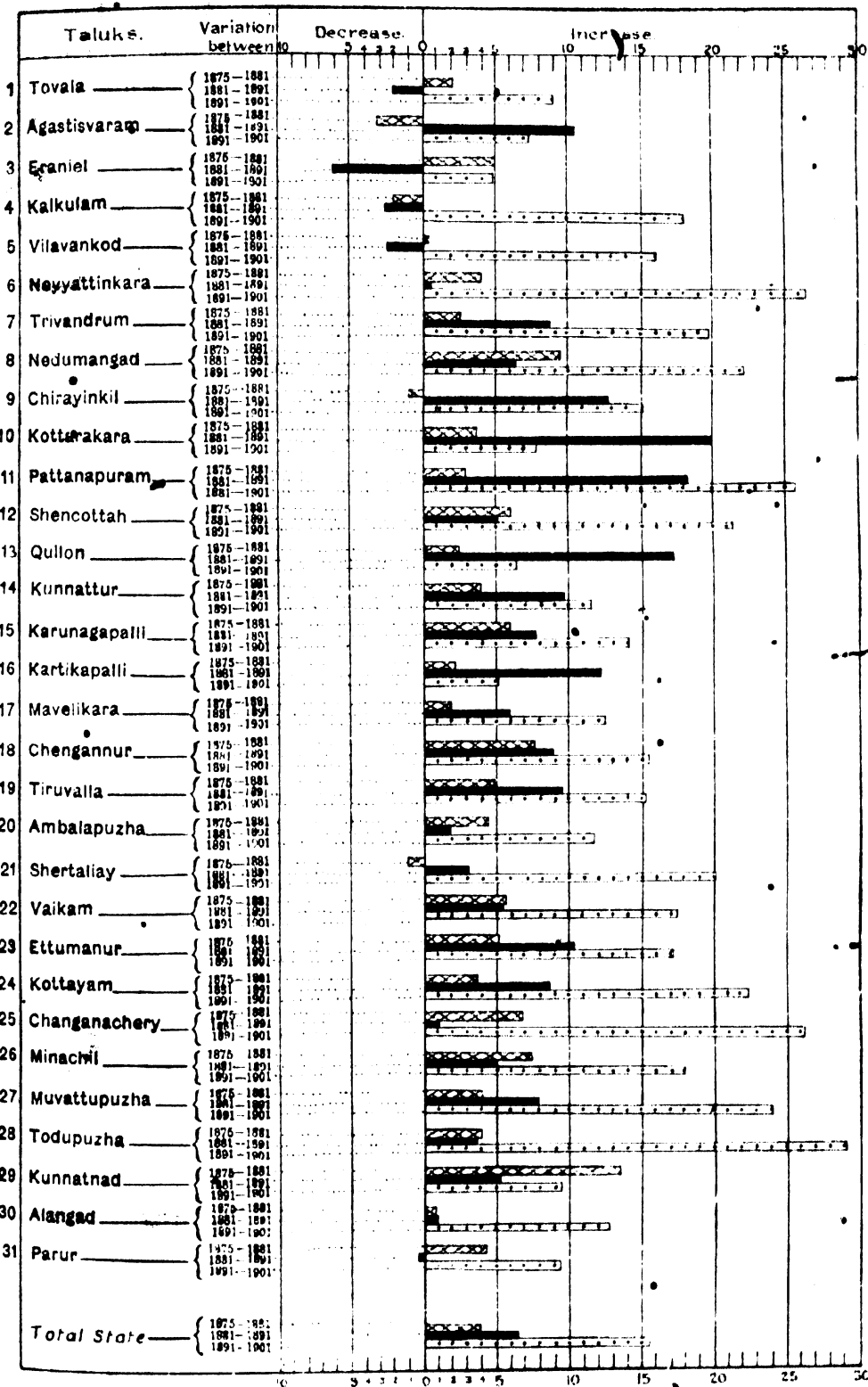
TRIVANDRUM



Chapter. II.

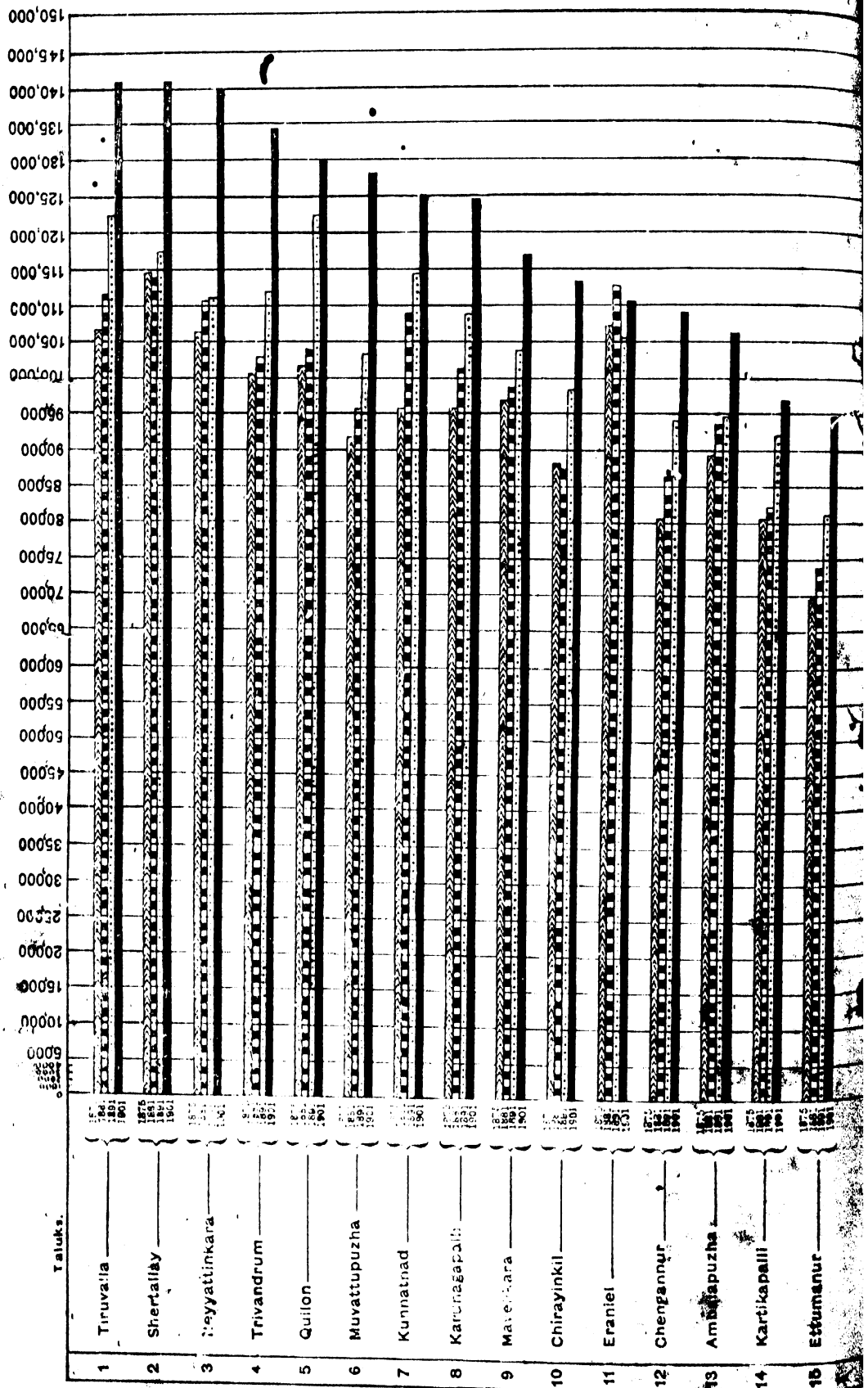
Diagram No 2.

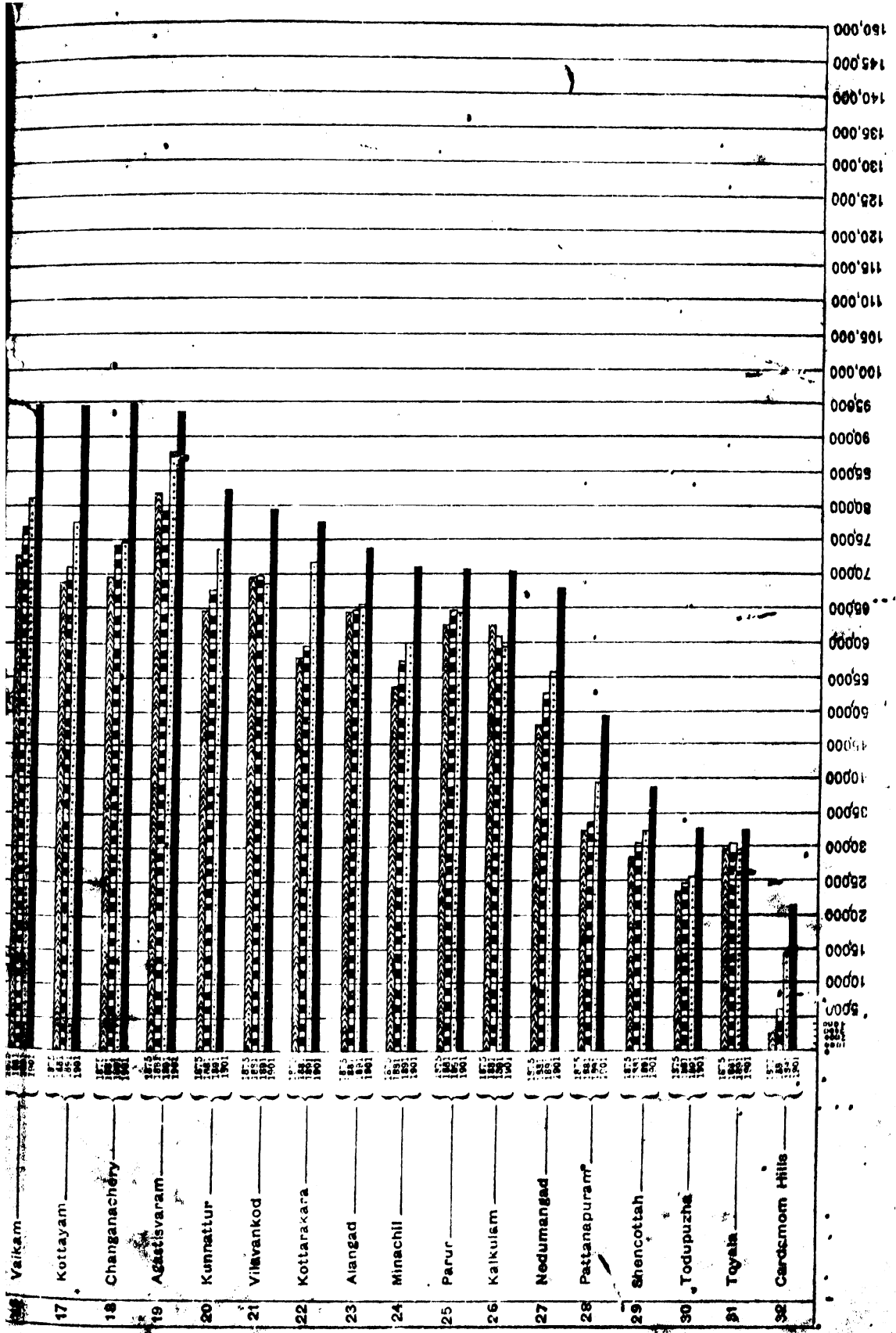
Comparing by Taluks the percentages of Variation in population at the Censuses of 1881.1891 and 1901.



REFERENCE
Variation between — 1875-1881
1881-1891
1891-1901

Showing the population of each Taluk at each of the four Censuses of 1875, 1881, 1891 and 1901.





CHAPTER III.

RELIGION.

(TABLES V, VI AND XVII.)

57. *Scope of the Chapter*—58. *The Religions returned*—59. *The strength of each Religion*—60. *Relative distribution of the main Religions*—61. *Comparison with other States and Provinces*—62. *Relative growth of the main Religions*—63. *Variations in the numbers returned*—64. *Increase due to conversion*—
- 65. *Urban population by Religion*—66. *Animism defined*—67. *Animism in Travancore*—68. *Number of Animists*—69. *Accuracy of the Animistic figures*
 - —70. *The Triad*—71. *Other deities*—72. *Tutelary deities*—73. *Worship of animals and plants*—74. *Magic, sorcery, astrology and astrolatry*—75. *Temples*—76. *Fasts and Festivals*—77. *Sectarianism in Malabar*—78. *Sri Sankaracharya*—79. *The New Revival*—80. *Number of Hindus*—81. *Hindu sects*—82. *Introduction of Islam*—83. *Early records of Musalman settlement*—84. *Subsequent growth of Islam*—85. *Number of Musalmans*—86. *Musalman sects*—87. *St. Thomas the Apostle*—88. *St. Bartholomew and Pantenus*—89. *The Manicheans*—90. *Bishop Johannes and the Council of Nice*—91. *Cosmas and the Nestorians*—92. *Thomas of Cana*—93. *Origin and spread of Roman Catholicism*—94. *The Yuyomayam sect*—95. *Number of Christians*
 - —96. *Christian sects*—97. *Christian sect and race*—98. *The Minor Religions.*

General.

57. The importance of the subject of religion cannot be gainsaid, especially at a time when the enthusiasm kindled by the rivalry of opposing creeds is widespread and intense. An account of the chief religions, therefore, is not likely to be wanting in value or interest. But with the several standard works from the pen of eminent scholars who have devoted their whole life-time to the subject, all that may be permitted in a Census Report is to epitomize the results of their labours. This, however, has not been attempted here for obvious reasons. But some notes collected in the course of my enquiries on the subject have been herein embodied.

In regard to the sects of religion, they are of interest only in respect of Christianity. Amongst the Hindus, sectarianism is rarely known in Travancore. The later developments of Hinduism have not acquired here those sharp distinctions which seem to have crystallized elsewhere into mutually exclusive sects, the adherents of each worshipping a particular deity to the exclusion of others. If any preferential adoration is shown by any person, it is generally because the deity that receives it is the presiding *Mūrti* in the village temple or is his *Ishta Dēvata* or *Kūla Daivam*. Such special worship is not exclusive as against other deities. If the marks worn on the body be a criterion of the prevalence of any sect, Saivism may be presumed to claim the largest number of adherents. But the actual returns do not bear out the presumption, only a very small number having returned themselves as Saivites. In the absence, therefore, of pronounced sectarianism in Travancore, the figures relating to sects are not of much importance and have been reviewed, as

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at the last Census, for the State as a whole. Musalman sects have also been dealt with likewise in view of their relative unimportance.

58. Nine religions are distinguished in the Census schedules; they are
The Religions returned. Hinduism, Mahommedanism, Christianity, Animism, Sikhism, Jainism, Buddhism, Zoroastrianism and Judaism. In addition to these, Atheism is found entered as the religion of three persons, while for two others the entry is "Not Stated." Of the nine religions thus recorded, the first four alone are of any importance to this State. The other five represent the beliefs of but 400 people in the aggregate all of whom, save the followers of Judaism, are mere sojourners in this country.

59. In regard to numerical strength, the several religions stand thus arranged:—

The Strength of each Religion.

SUBSIDIARY TABLE I.

1. Hinduism	2,035,615
2. Christianity	697,387
3. Mahommedanism	190,566
4. Animism	28,183
5. Buddhism	227
6. Judaism	151
7. Sikhism	15
8. Zoroastrianism	7
9. Jainism	1

Hinduism is thus the predominant religion of the State. Its followers constitute about two-thirds of the entire population, while the Christians form about a fourth and the Musalmans, only one-sixteenth. Comparing the religions with one another, it is seen that the Hindus number nearly thrice the Christians who are again over three times as strong as the Musalmans.

For every square mile of territory in Travancore, there are 416 persons. If the followers of the several religions are uniformly distributed among this number, there will be for every square mile 287 Hindus, 98 Christians, 27 Musalmans and 4 Animists.

Diagram No. 4 represents graphically the proportion of the population returning each religion.

60. Distributed proportionally among 10,000 of the population, Hindus number 6,895·3; Christians, 2,362·3; Musalmans, 645·5 and Animists, 95·5; all the other religionists together making up 1·4. Taking the three predominant religions, we find that, for every ten Hindus, there are three Christians and one Musalman.

In the Western Natural division the proportions of Hindus and Musalmans are greater and that of the Christians less than their respective State averages. The Eastern Natural division presents a condition which is quite the reverse. The Hindus of the littoral and deltaic regions exceed their co-religionists inland by about the same number (1,000) as the Christians in the mountainous tracts exceed their brethren living near the sea-board.

The Christian element is relatively strongest in the Taluks of Minachil, Muvattupuzha, Tiruvalla, Ettumanur and Changanachery. In Chirayinkil, Kartikapalli, Nedumangad, Kunnattur and Shencottah beyond the ghâts, the Hindus largely abound. The chief seats of Islam are Chirayinkil, Quilon, Karunagapalli, Pattanapuram, Kunnatnad and Alangad, the highest proportion being returned by the last named Taluk.

Diagram No. 5 shows for each Taluk the number of Hindus, Musalmans and Christians in every 10,000 of the population. CHAP.
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61. Compared with other States and Provinces, Travancore is the most Christian territory in all India, if we except the sister State of Cochin which has the highest proportion of Christians in its population. Madras and Coorg which come a long distance behind have each 26 and 20 Christians per thousand or 210 and 216 persons less than Travancore. The ratios of the other leading States and Provinces are too small to permit of any useful comparison. As regards Hindus, Travancore is distinctively weaker than any other State or Province excepting Kashmir, the Punjab, Bengal, Assam and Cochin. Even Hyderabad contains per thousand of the population nearly 200 more Hindus than Travancore. In the proportion of Musalmans again, this State takes a high place—just below Cochin, on a par with Madras and higher than the Central Provinces, Gwalior and Mysore. Taking the figures for all India, the Christians, the Hindus and the Musalmans of Travancore stand in the ratios of 1:4, 1:102 and 1:328 respectively.

Diagram No. 6 illustrates the relative proportions of the chief religionists as compared with the other States and Provinces and testifies in a most emphatic manner to the real charitableness of the Hindu rulers of Travancore.

62. For purposes of estimating the relative growth of the chief religions, it is necessary to take the Animists along with the Hindus, as no differentiation was made between them at the previous Censuses. The proportions of each of these religions in every 10,000 of the population for all the four Censuses are compared below:—

**Relative growth of the
main Religions.**
SUBSIDIARY TABLE V.

	1901.	1891.	1881.	1875.
Hindus ..	6,390.8	7,318.4	7,311.5	7,361.2
Musalmans ..	645.5	621.0	611.8	605.9
Christians ..	2,362.3	2,060.1	2,076.3	2,029.2

It thus appears that in the six years preceding 1881, the Christians and the Musalmans showed, in a population of 10,000, an increase of 47 and 6 respectively and the Hindus, a proportional decrease of 53. But in 1891, there was a fall of 16 among the Christians which was accompanied by a rise of 9 and 7 respectively among the Musalmans and the Hindus. At this Census, the Hindus have diminished in number by as many as 327 while the Musalmans have added 25 to their strength and the Christians, 302. As the net variation within the last twenty-five years it is seen that, in a population of 10,000, as many as 373 Hindus have vanished and have been replaced by 333 Christians and 40 Musalmans. How far the decades considered separately reflect the actual growth of the several religions will be examined below. It may, however, be noted from these figures that the contest for rivalry which has finally resulted in such large accessions to Christianity appears to have been keenest in the decade that has just closed.

On tracing the growth of these religions in each of the Natural divisions, the same condition as has been observed in regard to the State as a whole is found repeated. Before the advance of the Musalmans in the Western division and the wave of Christian progress in the Eastern, the Hindus have been beating a steady retreat from both.

A comparison of the Talukwar proportions brings out these facts in detail and in greater clearness. In 1875 and 1881, the Hindus constituted more than half the

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population in every Taluk of the State, without a single exception. In ten years Minachil fell back, the Christians predominating. At this Census, the Taluk has gone down still further, so that in every 10,000 of the population there are now 324 Hindus less than in 1891, of whom 305 have been replaced by Christians and the remaining 19 by Musalmans. Muvattupuzha where there has been a steady decrease among the Hindus bids fair to soon follow Minachil's lead. In almost all the other Taluks, Hinduism, though still the predominant religion, has declined in varying proportions, since 1875. The decrease has been largest in Vilavankod, Neyyattinkara and Tiruvalla in the Western division and in Tovala, Kalkulam, Kottayam and Changanachery in the Eastern. In each of these Taluks the reduction amounts to more than 500 persons, almost all of whom appear to have been replaced by Christians.

63. Striking as are the results of a comparison of the relative increases in the three main religions, their actual progress, absolutely viewed, appears to be still more so. The religionwar variations for each Taluk exhibit wide divergences from that of each religion for the State as a whole as well as from that of the population for each Taluk.

**Variations in the
numbers returned.**
SUBSIDIARY TABLE III.

	1875-1881		1881-1891		1891-1901	
	Variation.	Percentage.	Variation.	Percentage.	Variation.	Percentage.
Hindus ..	+ 53,461	+ 31	+ 116,254	+ 66	+ 191,934	+ 103
Musalman ..	+ 6,853	+ 49	+ 11,914	+ 81	+ 31,743	+ 200
Christians ..	+ 29,519	+ 63	+ 28,369	+ 57	+ 170,476	+ 324

It is seen from these figures that,

- (1) in regard to the Hindus, the increase was the same during the two decades previous to 1891 while during the last decennium it nearly doubled itself,
- (2) in regard to the Musalmans, the increase during 1881-1891 was slightly less than in the preceding decade but more than doubled during 1891-1901, and that
- (3) in regard to the Christians, the increase during the decade previous to the last was even less than one-half that in the five years prior to 1881. But in the last ten years it has multiplied itself more than six times.

Comparing the several religionists with one another, it is noticed that, between 1875-1881, the relative increase among the Christians was double that of the Hindus, while the absolute increase was more than one-half. In the succeeding ten years, however, the percentage of growth among the two religionists was nearly equal, though the actual addition to the Christian population was barely one-fourth of that of the Hindus. But in another ten years, the Christians advanced at more than thrice the Hindu rate, while the absolute increase gained thereby became almost equal. In regard to the Musalmans, their rate of progress, though even less than that of the Christians, has been at each Census higher and is at this Census double that of the Hindus.

These variations on the side of increase shown by the Christians and the Musalmans were examined at some length in the previous Chapter and it was

there shown that, under ordinary conditions, there was no reason to suppose a much higher rate of natural growth among one set of religionists than in another and that the increases exhibited at this Census were abnormally high. But a fresh point connected with it has to be noticed here, namely, proselytism. CHAP. I
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64. In regard to the fluctuations exhibited at the 1881 Census, the following remarks have been recorded:—"Viewed under the head of religions, the comparison shows equally satisfactory results. The populations under the principal religions of the country have all steadily increased. The Hindus have increased by 3 per cent.; the Mahomedans by 5 per cent.; and the Christians by 6 per cent. The increment in the Hindu population is due entirely to the natural fecundity of the species, while some portions of the increase in the other two religions may be due to proselytizing, an absent element in the Hindu faith. The greatest number of conversions are to the Christian religion which therefore shows the highest increase, *viz.*, 6·4 per cent." These remarks were repeated and endorsed in the 1891 Report.* It has been seen in para 62 that, in 1891, the proportion of Christians in a total of 10,000 of all religions showed a distinct decrease. From the figures quoted at the beginning of the last para, it is noted that the Christians advanced at less than the Hindu rate in 1891 and at less than their own rate in 1881, and that the addition to their numbers during the ten years, 1881—1891, was less than that during the six years, 1875—1881. It may, therefore, be safely inferred that, during the former period, the Hindus did not give up to the Christians any perceptible portion of the addition to their own population and that the increase among the Christians was mainly due to the natural fecundity of the species. But in the last decade, the Hindus must have been trebly more fecund than before as they have not only shown an increase of nearly two hundred thousand to their own strength but have also given to the other religionists more than one hundred thousand. To state this condition in detail:—If the Christians, for instance, had increased in 1891—1901 at the same rate at which they were found to have advanced in 1881—1891, *viz.*, at 6 per cent., they would now have shown an addition of 31,614 to their strength. But the addition actually returned is 170,476. The excess amounting to 138,862 persons would, therefore, represent the conversions made during the decade. Considering that the Musalmans have increased at this Census at twice the rate of the Hindus and at more than double their own rate of 1891 and considering also that Islam generally offers a remarkable resistance to proselytism, it may be assumed that the converts have mainly come from among the Hindus. This added to the increase actually shown under the head of the Hindu population, *viz.*, 191,934, would make up a total of 330,796. Thus during the last decade, for every 5 persons added to the Hindu community 2·1 have left for the Christian fold. To have thus lost and yet to have remained appreciably unaffected would naturally bespeak the fecundity of the Hindu race to an extraordinary degree. But what seems rather suspicious is that that fecundity should have operated in a marked degree on those castes which usually afford the largest number of recruits to Christianity.

In further elucidation of this point and in view to localize as far as possible the increase now disclosed, the variations within the three broad divisions of Christianity—Roman Catholic, Syrian and Protestant—may be examined. In 1881, sect appears to have been returned for all the Christians. In 1891 and 1901, the number of those who did not return any sect amounted to 28,796 and 22,888 respectively. Distributing these rateably among the three main divisions and ex-

* *Vide*, page 90, Census Report for 1881 and page 297, Census Report for 1891.

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cluding from the 1901 returns all sects new to this Census, the following figures are arrived at for the last three Censuses:—

	1881.	1891.	1901.	1881—1891.		1891—1901.	
				Variation.	Percentage.	Variation.	Percentage.
Roman Catholics ..	153,815.	235,337.	377,500	+ 141,522	+ 92.0	+ 82,163	+ 27.8
Syrians. ..	287,409.	136,782.	225,049	- 100,627	- 35.0	+ 39,837	+ 21.3
Protestants. ..	57,318.	44,792.	88,590	- 12,526	- 21.8	+ 43,798	+ 97.8

In 1891, the Roman Catholics showed an increase of 141,522 or 92 per cent. and the Syrians, a decrease of 100,627 or 35 per cent. In 1881, the Syrians included the Romo-Syrians, while in 1891 they were classed under Roman Catholics. * As separate figures for the Romo-Syrians were not recorded, the real extent of the variations cannot be measured.

At this Census, the Roman Catholics including the Romo-Syrians show an increase of 82,163 or 27.8 per cent. and the Syrians (Jacobite and Reformed), an increase of 39,837 or 21.3 per cent. While these percentages are below that for the total Christians (32.4 per cent.), they are much above that for the State as a whole (15.4 per cent.). How far these represent the real growth of the two sects it is not possible to accurately determine; but it may be remarked that, being comparatively ancient communities, they are more likely than not to conform to the general conditions of growth of the other religionists.

In regard to the Protestants it is found that, while in 1881, they totalled 57,318, their number was only 44,792 in 1891, even including a rateable proportion of those who did not state their sect. There was thus a decrease of 12,526 or 21.8 per cent. At this Census, excluding the Protestant sects now returned for the first time, the total is 88,590—an increase of 43,798, which is only a thousand less than the total Protestant population of the State in 1891. The Protestants who lost more than twelve thousand between 1881 and 1891 have doubled themselves in the course of another ten years. To gauge the relative accuracy of the Census figures, they may be compared with the statistics prepared by the Missionary bodies. According to the returns received from the London Mission and the Church Mission Societies and published in the 1881 Census Report, the adherents of these Missions in 1878 totalled 55,684 (38,120 under the London Mission and 17,564 under the Church Mission).† This figure agrees pretty closely with the Census total of 1881, *viz.*, 57,318. But the returns of these Societies furnished for the next Census Report show a great divergence from the total for that Census. Their strength was recorded in the Report at 70,715 (46,497, under the London Mission and 24,218 under the Church Mission).‡ But the Census figure stands as low as 44,792 *i. e.* shows a shortage of over 25,000. Coming to the recent Census, we find the London Mission Society returning 63,152 and the Church Mission Society, 35,910 as the number of their adherents in 1900.§ This gives for the two Societies together a total roll of 99,062 Christians as against the Census figure, 88,590. As observed in the 1881 Census Report, many inchoate proselytes may not call themselves Christians till their formal admission into a Church by baptism. While in 1901, as in 1881, the Census totals tally more or less with the returns of the Societies, it is seen that in 1891 there was an excess of more than 25,000 over the Census figure.

* *Id.* page 157, Census Report for 1881 and page 100, Census Report for 1891.

† *Id.* pages 140—151, Census Report for 1881.

‡ *Id.* pages 381—382, Census Report for 1891.

§ *Id.* pages 48 & 53 of the Hon'ble Mr. Mackenzie's 'Christianity in Travancore.' The C. M. S. figures are given for the years 1881 and 1890 also, but have not been taken for this comparison, as otherwise it would be still more unfavourable as against 1891.

Reviewing the subject again, apart from figures, it may be permissible to state that the progress of Christianity in this steadily tolerant State and among a peaceful people is not likely to be marked by such sudden fluctuations as the returns of this and of the previous Censuses would suggest. It has neither made rapid accessions nor has it suffered sudden losses by lapses or diminished natural growth. While its development, therefore, could not have been so slow as the 1891 Census would indicate, it can neither be so sensational as the 1901 Census would lead one to infer.

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65. Of the total population living in towns, Hindus constitute 68·9 per cent., Christians, 18·9 and Musalmans, 12·1. In each of the nine towns considered separately, the Hindus again show the highest percentage, except in Alleppey where they are less than half—47·9 per cent. The population is almost wholly Hindu in the town of Shencottah where the proportion rises to 90·6. Trivandrum with a ratio of 82·7 shows the next highest preponderance of Hindus. As regards Musalmans, the town of Alleppey has the largest percentage, 28·7. In Quilon and Kayankulam, the proportions of Musalmans to the respective total populations are the same, *viz.*, 19 per cent. Comparing the several towns in respect of the strength of the Christian element, we find that Changanachery and Kottayam with 35·9 and 42·5 per cent. respectively show the highest ratios.

**Urban population
by Religion.**

SUBSIDIARY TABLES VII & VIII.

The attraction which the town has for the several religionists may be illustrated by the ratio of the urban to the rural population. Though, as seen above, more than two-thirds of the urban population are Hindus, only 6·2 per cent. of their total number are found in towns, a proportion exactly the same as the State urban average. The tendency to collect in towns is strongest among the trading Musalmans and weakest among the Christians who like the Hindus are mostly agricultural. 11·6 per cent. of the total Musalman population is urban as against 5·0 of the Christians. In almost all the Taluks, the towns exhibit high Musalman ratios. In Agastisvaram and Ambalapuzha, 76·2 per cent. and 67·8 per cent. respectively of the Musalman population congregate in urban areas. In regard to the Hindus and the Christians, they are most urban in the Trivandrum Taluk which returns the highest percentages in this respect, *viz.*, 44·8 and 41·6 respectively. In the Taluks of Parur and Shencottah, the Christians are almost wholly rural.

Animism.

66. Animism as a distinct form of religious belief or practice has not been long known in India. Before the advent of Mahomedanism and Christianity, the religion of India was taken to be a comprehensive whole based on the Vêdic teaching, but with such internal modifications and developments as were suited to the age and to the degree of evolution of the people concerned. The term 'Hindu' included in its denotation the Yôgi entranced in meditation on the Brahman, no less than the purely ceremonial Hindu with his Vêdic chants and ritualistic devotions, the shrine-worshipping Purânic Hindu and those classes of the population generally known as the Hill-tribes. When, however, the study of comparative religions by Western scholars revealed the similarities and differences between the various branches of the world's faith, the beliefs of the Hill-tribes stood out prominently above the rest, as not admitting of being easily grouped with any one of the well-understood religions. It was, therefore, taken out from the general category of the Hindu faith and allotted a separate place in the religious bureau.

Animism defined.

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Animism is that view of the world which ascribes life and thought to inanimate things. Professor Max Müller considers this definition incorrect and defines Animism as a belief in, and worship of, ancestral spirits. According to Professor Tiele of Leyden, Animism is "the belief in the existence of souls or spirits of which only the powerful—those on which man feels himself dependent, and before which he stands in awe—acquire the rank of divine beings, and become objects of worship." "These spirits", he continues, "are conceived as moving freely through earth and air and either of their own accord, or because conjured by some spell, and thus under compulsion, appearing to men (*Spiritism*). But they may also take up their abode, either permanently or temporarily, in some object, whether lifeless or living it matters not: and this object, as endowed with higher power is then worshipped or employed to protect individuals or communities (*Fetishism*)." Spiritism and fetishism are thus only different phases of Animism which taken as a whole is a belief in the existence of spirits which have to be worshipped, thanked and prayed to.

67. The Kânis may be taken as representing the Hill-tribes of Travancore.

Animism in Travancore.

They have three kinds of deities, namely, spirits, minor divinities and superior divinities. It may be at once observed that the worship that is paid to the superior divinities is not of a steady or enduring character. They naturally think that these are far above their level and ordinarily worship only the divinities that are directly concerned with them. But it is the spirits and not the divinities, high or low, with whom they are most closely connected and to whom in the hours of need and trouble they devoutly pray.

Spirit worship:—The spirits worshipped are generally known by the name of *châru* or *châvar*, literally 'death' or 'the dead' and their aid is incessantly invoked by the hill-men in reverential piety when oppressed by disease or starvation. They assemble at some place where any of their relatives or friends have met with some good or ill-luck and pray to a long list of ancestors to avert the impending calamity. Every hill-man has a string of names of ancestors secured in his memory which he repeats with vehemence and fervour. It is curious that, when prayers fail, they mark their disappointment by levelling invectives at the ancestors whose aid they vainly invoked.

The *châvars* are of two classes:—(1) Those who have met with a violent death as *âna-châru* (*elephant-killed*), *puli-châru* (*tiger-killed*), &c., and (2) those who have died before the age of seven. The worship of the latter is considered very important, especially by the Malaûrâlis. The worship of the *châvars* consists in the offering of sacrifices and oblations of drink on a platform of earth specially raised for the purpose. To the felling of a tree in a forest, the propitiation of the *châvars* is an essential preliminary. "Many pieces of forest" writes Mr. Bourdillon "are often seen on the hills left untouched, when the surrounding land has been cleared and this is because they are supposed to be each inhabited by some spirit."* The mountaineers are very reluctant to fell any tree in such forests †but, if they are compelled to do so by necessity, they make the necessary offerings to the spirits as a precautionary step and then commence the dangerous task. "Not a few ceremonies" remarks Mr Frazer, "observed at cutting down haunted trees are based on the belief that the spirits have in their power to quit the trees at pleasure or in case of need."‡ The propitiation of the *châvars* is also resorted to at the commencement and at the end of

* Page VI, Appendix to the Report on the Travancore Forests by T. F. Bourdillon Esq., F. L. S., Conservator of Forests.

† Page 207, The Revd. Mr. Mateer's 'Land of Charity.'

‡ Page 181, Vol. I, Frazer's 'Golden Bough'.

cultivation. The Arayans think that their dead ancestors live by preference in hills, peaks, trees and rocks of great dimensions. * Places where any of their ancestors may have met with death are reverentially approached.

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Minor divinities:—The Hill-tribes acknowledge the power and authority of many of the minor divinities. They are known by such names as Mâdasvâmi, Karuppusvâmi, Mantramûrti, Vidumûrti and Vadamalabbhûtam. No class of persons is set apart for the performance of the ceremonial rites in regard to these deities nor are any particular places appointed for the purpose; in other words, there are neither priests nor temples. The oldest member present gives the offering and certain forests and trees are taken to be the abode of particular spirits and deities. Animal sacrifices and intoxicating drinks are freely offered.

Superior divinities:—The superior divinities of the hill-men are only two in number, namely, Sâsta and Bhagavati. The former known as *Anakkûran* (he who rides on an elephant) is the more largely worshipped of the two. The Vishavans worship the Sâsta of Atirampuhza. The Kânis worship the Kulattûrpuzha Têvar (Sâsta) and Kadaikkal Tampurâtti (Bhagavati). No animal sacrifices are offered to Sâsta but only tender coconuts, fruits and fried grain. Special worship is invariably paid to Sâsta before the collection of honey, wax and other forest produce begins. When these have to be collected from the heights of cliffs and precipices or from the interior of caves and dense forests, the hill-man takes a last farewell of his friends and relations. Sâsta is always looked upon as a beneficent deity ever prepared to do good. The minor divinities, however, are, as avengers of evil, terrific in their nature and receive, as may be expected, a larger share of adoration. There are some hill-men in the fastnesses of mountains who only know that above them there are the spirits of the dead and these minor powers; but their number at the present day must be exceedingly small, as a higher form of worship is gradually obtaining favour among them.

Worship of animals:—Totemism is not found prevalent among any of the primitive tribes of Travancore, either in the sex or in the tribal form. All animal worship, however, need not be totemism, for, as Max Müller observes, animal worship has many different sources. Nor is it necessary that totemism should be merely animal worship. The reason, according to Dr. Frazer, why the totemistic tribes revere their totems which may be a particular species of animals or plants, "would seem to be a belief that the life of each individual of the tribe is bound up with some animal or plant of the species and that his or her death would be the consequence of killing that particular animal or destroying that particular plant."† But apart from totemism, the elephant is never molested by the hill-men, as he is not only the vehicle but the very manifestation of their supreme divinity, Sâsta. The only other animal that is similarly respected is the cow.

Worship of plants, &c.,—There is no regular worship of plants, though many dense groves, caverns and forests are looked upon with extraordinary reverence and awe. These are called *patis* and the hill-men raise their hands in great humility whenever they approach them. A curious observance with Travancore primitive tribes is the worship of weapons and tools, such as, bows, arrows, sickles and knives. It is the month of Kârtikai (November-December), the harvest season, that is particularly devoted to this worship. The Kânis, the Mannâns, the Palliyans and the Arayans are extremely partial to this adoration.

* Page 106, Vol. I, Journal of the Ethnological Society.

† Page 417, Vol. III, Frazer's 'Golden Bough'.

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From the foregoing brief account, it will be seen that among the Hill-tribes of Travancore the spirits of the dead form only one of the three classes of super-human beings to whom they pay adoration. The worship is not Henotheism or Kathenotheism, as it pre-supposes a supreme God to which these divinities are all placed in direct subordination, *viz.*, Sâsta, the guardian of mountains and forests. Well-informed Kânis even declare that all these minor divinities are only the servants of Kulattûrpuzha Têvar, though this idea cannot be said to have been developed among all the tribes. It is a curious fact that the Travancore Hill-tribes pay little or no adoration to any female divinities unlike in other parts where a large number of the gods worshipped by the hill-men are females. The only two important female deities are Ayiravalli and Bhagavati, both of whom are recognized and worshipped by the Hindus on the plains.

68. The Animists number 28,183—14,139 males and 14,044 females. Distributing them proportionally between the two Natural divisions, we find that, in a total of ten thousand, 3,350 belong to the Western division, while almost double that number occupy the mountainous and submontane tracts lying near the ghâts. This preponderance of the Animistic element in the latter regions and its sparseness in the former are, of course, natural.

Number of Animists.
SUBSIDIARY TABLE II.

Taking the littoral and deltaic Taluks, Animists are chiefly found in Quilon, Neyyattinkara, Mavelikara, Chirayinkil and Vilavankod. Of these, the Taluks of Neyyattinkara and Vilavankod extend from the sea to the Hills and are more hilly than the other coast Taluks. This may explain the existence of Animists in these in pretty considerable numbers. Their presence in the other Taluks of this division is doubtless noteworthy and indicates that they are either recent settlers not yet indistinguishably absorbed into the general mass of Hindus or stray sojourners in search of work.

In the other Natural division, Alangad appears to be the only Taluk free from any Animistic element in its population. Pattanapuram, one of the hilliest Taluks in the State, contains the largest proportion of the Hill-tribes—2,146 out of a State total of 10,000. The Taluks that come next in the strength of their Animistic population are Nedumangad and Kottarakara. The proportions are low in Tovala, Kummatnad, Ettumanur, and Kottayam and lowest in Shencottah.

69. The figures above set forth cannot be taken as representing the actual strength of Animism in the country, the numbers returned by most of the interior Taluks being too small.

**Accuracy of
Animistic figures.**

No clear line of demarcation can be drawn between the Animists and the Hindus and a correct classification of overlapping religions is naturally too much for the ordinary enumerator. An examination of Table XIII (Castes, Tribes and Races) shows that, among certain castes, such as the Nâyâti and the Vettuvan, some are returned as Animists and others as Hindus. While illustrating the process of transformation going on among the Hill-tribes, it enables one to understand why mistakes in the religious record should be far from uncommon. As an instance of completed metamorphosis, the Vishavans may be cited. Admittedly a Hill-tribe, they have now been returned wholly under Hindus.

Hinduism.

70. In view of what has been said at the beginning of this Chapter, the treatment of Hinduism will be confined to a few popular features. The Supreme Being is worshipped under three forms, *Brahma*, *Vishnu* and *Siva*, representing respectively, the creative, the preservative and the destructive and regenerative forces.

The Triad.

Brahma:—Though Brahma is the first in order, his worship in a formal sanctuary has almost gone out. He was, of course, the first to be so worshipped. But his abstract and unattractive nature militated against his continued acceptance. The earliest temples built in Southern India had a place assigned to him. In Travancore, some of the oldest temples, such as at Tiruvallam and Valia Châlai, are dedicated to Brahma as well as to Vishnu and Siva. At Mitrânapuram, within the Trivandrum Fort, there are, within a few yards of each other, separate shrines to Brahma, Vishnu and Siva.

Vishnu:—As the Preserver of the Universe, Vishnu is the most popular of the Hindu deities. His incarnations known as *Avatâras* are all well known and are more widely-revered than the *Lîlās* or sports of Siva. Twenty four of these *Avatâras* are held to be important, namely, Virâtpurusha, Nârada, Nara, Nârâyana, Kapila, Dattâttrêya, Sâunaka, Sanandana, Sanatkumâra, Yajna, Rishabha, Prithu, Matsya, Kûrma, Varâha, Dhanvantari, Narasimha, Vâmana, Parasurâma, Vedavyâsa, Râma, Balarâma, Krishna, Buddha and Kalki. Of these, 10 *Avatâras* stand out prominently of which the tenth, that of Kalki, is yet to come. Detailed descriptions of these incarnations are given in the Purânas, eighteen of which are the best known. Together with the great Indian Itihâsas, the Râmâyana and the Mahâbhârata, they constitute the chief portion of the religious literature of the modern Hindu.

There are about fifteen important temples dedicated to Vishnu, of which those of Sri Padmanâbha at Trivandrum and Janârdana at Varkalai are of Indian celebrity.

Siva is considered the most powerful of the Triad. He is Mahâdêva or Mahêśvara, the great God; Sambhu, the Auspicious; Isvara or Visvêśvara, the Supreme Lord; Digambara, he who is clothed with space. He is the destroyer as well as the regenerator of the Universe, "perpetually re-integrating after disintegration." "He is the great typical ascetic and self-mortifier (Yôgi, Tapasvi), who has attained the highest perfection in meditation and austerity.....It is in this character that he teaches men by his own example the power to be acquired by mortification of the body, suppression of the passions, and abstract contemplation, as leading to the loftiest spiritual knowledge and ultimately effecting union with himself in Kailâsa."

There are nearly twenty well-known shrines in Travancore dedicated to Siva and of these, the most famous are those of Sthânumûrti at Suchindram off the town of Nagercoil, Peruntrikkôvilappan at Vaikam and Mahâdêva at Ettumanur.

71. Besides the Trimûrtis, other deities are also worshipped. They are

Other deities.

Vighnêśvara, *Subrahmanya* and *Sâsta*.

Vighnêśvara, the God of wisdom and the remover of obstacles, is known in Southern India by the name of Ganapati and among the Tamil-speaking races by the Vernacular name of *Pillayâr*, honorific plural of *Pillai* or son (of Siva). He is a divinity of cosmopolitan adoration and a small image of his is found in every

CHAP. III. temple. It may be noted here that, while in Tamil Districts the alphabet for the
PARA. 72. beginner begins with an invocation to Nārāyana, Ganapati takes his place on the West coast.

Subrahmanya:—Kṛtikēya is worshipped in Travancore, as in all Southern India, by the name of Subrahmanya or by the vernacular name of Vēlāyudha. His worship may be said to be in some respects special to the Tamil and Malayalam-speaking peoples. He is regarded as a most benevolent deity protecting the helpless and avenging the wicked. Some of the well-known temples in Travancore, Kumāra Kovil and Ullūr in the south, and Haripad, Udayanāpuram and Munnum in the north are dedicated to him.

Sāsta or Aiyappan:—Popular as this divinity is in all parts of Southern India, it is in Travancore that he finds the largest number of devotees at present. According to the *Kēralōlpatti* (the traditional account of the origin of Kerala), Parasurāma in order to provide for his new country a controlling deity for the spirits of land and sea, built a chain of temples along the ghāts dedicated to Sāsta and another along the sea-coast, to Durga. Parasurāma's arrangements continue even to-day in the sense that the most important Sāsta temples are located near the summits of the mountains in the east, such as, Achankōvil, Kulathūrpūzha, Ariankāvu and Sabarimala, while the chief Durga shrines lie along the western sea-board, such as, at Kanyākumāri (Cape Comorin), Mantaikkād, Pozhiyūr, Sankummukham, Sārkkaray, Paravūr, Āvandavallisvaram, Mullaikkal and Shertallay. There are well-known exceptions too, such as the temple of Sāsta at Takazhi, 4 miles from the sea, and those of Durga at Mannati and Vettikkavala, in the interior. The most important shrine in Travancore dedicated to the worship of Sāsta is the one situated on the summit of the Sabarimala Hill in the Taluk of Chengannur. Early in the month of Makaram (January) from far and near come innumerable pilgrims of all ages and castes to this secluded shrine. There is a previous disciplinary course of forty-one days (scanty diet and sexual abstinence) which these Aiyappans, for in these pilgrimages they call themselves by their God's name, most devotedly undergo. The temple is situated on a steep and high hill and approach is difficult under ordinary circumstances. But the piety of the pilgrims and the dominating idea, that if they think of none else than Aiyappan the deity would protect them, overcome all difficulties. More than 10,000 people undertake this pilgrimage every year.

72. The worship of the minor deities is chiefly confined to the non-Brahminical Hindus. The Malayāli Sūdras, however, do not

Tutelary deities.

revere them to the same extent as the non-Brahminical castes of the Coromandel coast. These deities are known by such names as Bhairavan, Tampurān, Yajamānan, Purushan, Marakatavalli, Chāmundi, Raktēsvari, Chatayappan, Āyiravalli, Bhūtattān and so on. The female deities are classed among the adherents of Bhadrakālī, while the males are said to be the followers of Siva. Howevermuch the non-Brahminical Hindus may join the Brahmins at worship in the ordinary Hindu temples, an image of one or other of these divinities is within the premises of every ancient home and receives anxious attention. "As in Europe, beneath a superficial layer of Christianity, a belief in magic and witchcraft, in ghosts and goblins, has always survived and even flourished,... so it has been and so it is, in the east. Brahminism, Buddhism, Islam may come and go, but the belief in magic and demons remains unshaken through them all and if we may judge of the future from the past, is likely to survive the rise and fall of other historical religions."*

* Vol. III, Fraser's 'Golden Bough.'

73. The worship of animals and plants is not outside the cult of the most *sâstric* Hindu. The control of the mind and its concentration on some object as exercises preparatory to meditation of God seems to be the *rationale* of all

Worship of animals and plants.

his adoration. Every house, especially to the north of Varkalai, not merely of the Nâyars and Ambulavâsis but of Brahmins as well, contains a small grove, *Sarpak-kavu* as it is called. That the snake is a special object of worship to the Nâyars of Malabar is strongly suggested by the fact that the Ilayatus who are their priests invariably officiate at snake temples, as at Mannârsâla in Haripad. According to the *Kêralôlpatti*, the first batch of settlers brought by Parasurâma, to people the country which was specially raised by him from the sea for the re-establishment of Dharma, came from a place in North India called Ahikshêtra (the land of snakes or *Nâgas* from which some would derive the term Nayar).

Granite figures carved in the shape of a cobra's hood, frequently with five or three heads, are arranged round the *Asvatha* (*Ficus Religiosa*) tree and *pradakshinas* or circumambulations are performed, especially on Saturdays. This mode of worship is held in greater favour by females than by males. Leprosy, itch, barrenness, child-death, the frequent appearance of snakes, &c., are traced to the neglect of the snake deity whom the incantations of a class of people called the *puluvans* are believed to propitiate. The snake has ever been the type of consecutive re-juvenation which it symbolizes by the periodical renewal of its skin and the coiling of its body in rings and circles represents the never-ending cycles of eternal time.

Asvatha represents to the Hindu the Tree of Life, with its roots in heaven, whose adoration, the Hindu believes, leads to immortality and prevents re-incarnation. The offering of small twigs of this tree (*Samit*) to the daily sacrificial fire is considered an act of great religious merit.

The *Garuda* and the cow are also held in high veneration. On the evening of every Saturday and on the morning of every Sunday, scores of Hindus can be seen assembled on a *maidan* or on the edge of a paddy flat waiting to catch a sight of this *Vâhana* (carrier) of Mahâvishnu, whose white neck and sweet cry of Krishna as if calling out his Divine Master are readily recognised.

These animals and plants have numberless stories connected with them. They are claimed to be allegorical and it is said that, for want of a proper understanding of their meaning, they have passed into the class of fables based on ignorance and superstition.

74. The belief in magic, sorcery, astrology and astrolatry (worship of stars and planets) is very common in Malabar and it may be even said that, in this respect, this coast enjoys quite a reputation in Southern India. Omens are of

Magic, sorcery, astrology and astrolatry.

great importance even in the smallest details of daily life and anxious consideration is paid to all sidereal influences. Although astrology, or judiciary astrology as it is sometimes called, was admitted by Dr. Bailey, so far back as the 18th Century, to have been at its origin the result of a profound system, the work of an enlightened nation, it is regarded by modern Orientalists only as the very foolish mother of a very wise daughter, astronomy. There is at the same time a tendency to vindicate the position of astrology as an inter-planetary science and in practice the influence of heavenly bodies on personal and public life is recognized by every Hindu.

Belief in spirits:—Even among the higher classes, spirits are recognized not as deities but as evil forces to be kept out of harm's way. In cases of violent death and

CHAP. III. deaths in child-bed of young women with an abundance of unsatisfied worldly desires
PARA. 75. their liberated Egos, like nascent chemical elements, are believed to flee to the bodies with which they feel concerned, by way of retribution or coercion, and oppress them in a variety of ways until their desires are fulfilled. The widower's grief is, in some cases, immensely aggravated, as if by an irony of fate, by the second wife being the victim of the sullen wrath of her whom he loved and lost.

75. The typical Malabar temple in the matter of structure is the famous Siva shrine at Vaikam. Many of the temples are old and the history of temple architecture in Travancore promises to be a fertile field for enquiry. Some of them have a repute extending outside Travancore, such as, those at *Anantasayanam* (Trivandrum) to which people resort from all parts of Southern India, Vaikam where the *Ashtami* days in the months of *Kârtikai* (November—December) and *Mâsi* (February—March) are held particularly sacred and *Janârdanam* (Varkalai) which seems to find especial favour among North Indian devotees. There are also special temples resorted to by those who suffer from diseases that have long resisted treatment. Those that suffer from mental disorders worship Siva at *Urulikkunnam* in Kottayam. Persons possessed of the devil or suffering from grave cutaneous disorders repair to *Takazhi* and the victims of *mântric* medication, or *Kaivisham** as it is called, are advised to go to *Thiruvizhâi* in *Sherallay* where, at the local Siva temple, an emetic infusion is administered to the patient-pilgrim who is instructed to help the ejection of the morbid agent by a course of circumambulation around the shrine.

76. There are many religious festivals observed by the Hindus of Southern India. Fasts and vows are also common. Thus Friday is sacred to *Subrahmanya*, and Tuesday and Friday to *Durga* and other female divinities. *Ekâdasi* days are particularly intended for the worship of *Vishnu* and Saturdays and *Pradôsha* for that of *Siva*. Wednesday and Saturday are important for *Sâsta*. Sunday is sacred to the Sun.

The *Utsava* which is generally an annual festival, lasting usually for ten days, is celebrated in most temples in Travancore. There are special festivals in addition. Thus the day in the month of *Thye* (January—February) on which the asterism, *Pushyam*, falls is sacred to *Subrahmanya* and on that day a number of *Kâvatis*† are brought in by devotees from different places and offered to the deity. All days on which the *Ayilliam* star falls are sacred to snakes and offerings are made to them. *Vâram* or the recitation of Vedic hymns is a special mode of propitiating *Vishnu*, *Siva* and *Subrahmanya*. *Nâivaippu*‡ and *Kalamezhuttu*¶ are festivals in honour of *Sâsta*. *Chaturthi* days are sacred to *Ganapati* and *Ashtami-rohini* in the month of *Âvani* (August—September) to *Krishna*.

77. With the majority of the people of Travancore, sect has hardly any meaning. As permitted by the *Smritis* the people of Kerala wear either the *Urdhwapundra*, the vertical Vaishnavite mark or the *Tripundra*, the horizontal Shaivite mark, according to the custom of the family. The *Pradôsha* in Kerala is as sacred

* It is believed that by the incantation of certain *mantras* (mystic words), substances, generally food articles, such as fruits, sweetmeats &c., could be charged with power to cause grave bodily and mental disorders and to substitute the will of one person to the will of another. When in the vomit a substance of this kind is detected, the feeling that the cause has been removed often suffices to effect a kind of faith-cure.

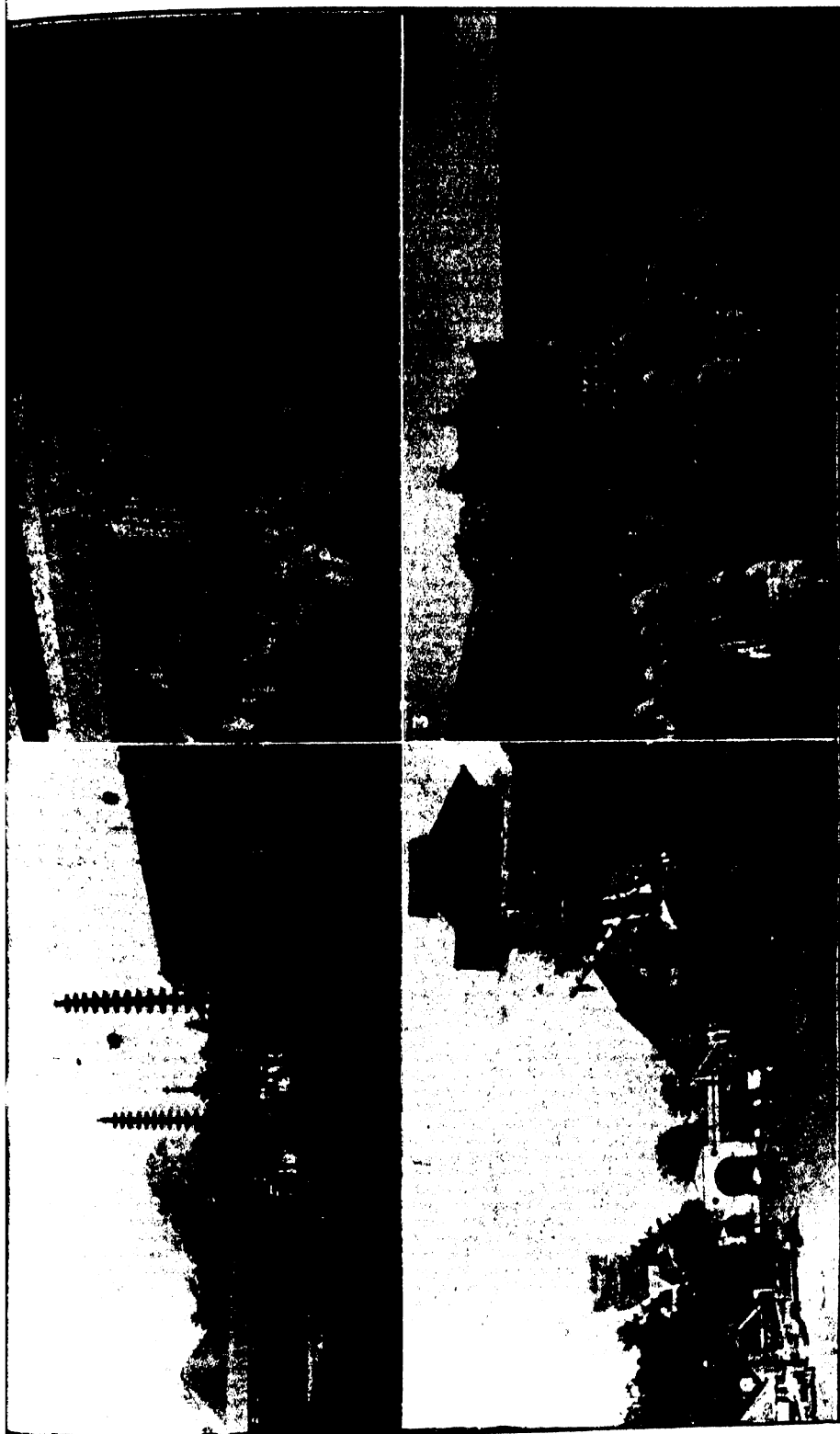
† *Kavati*. Offerings brought in by devotees, suspended to the ends of a pole over which an arched awning made of red coloured cloth is extended.

‡ *Nâivaippu*. Offerings of clayey models of dogs (or hounds) for the service of *Sâsta*, the divine hunter. At *Velmalâi* in the Kottarakara Taluk, the *Nâivaippu* is a ten days' festival for the *Intalayappa* Svami (*Sâsta*) and precedes the usual *Utsava* at the adjoining temple dedicated to *Râmasvâmi*.

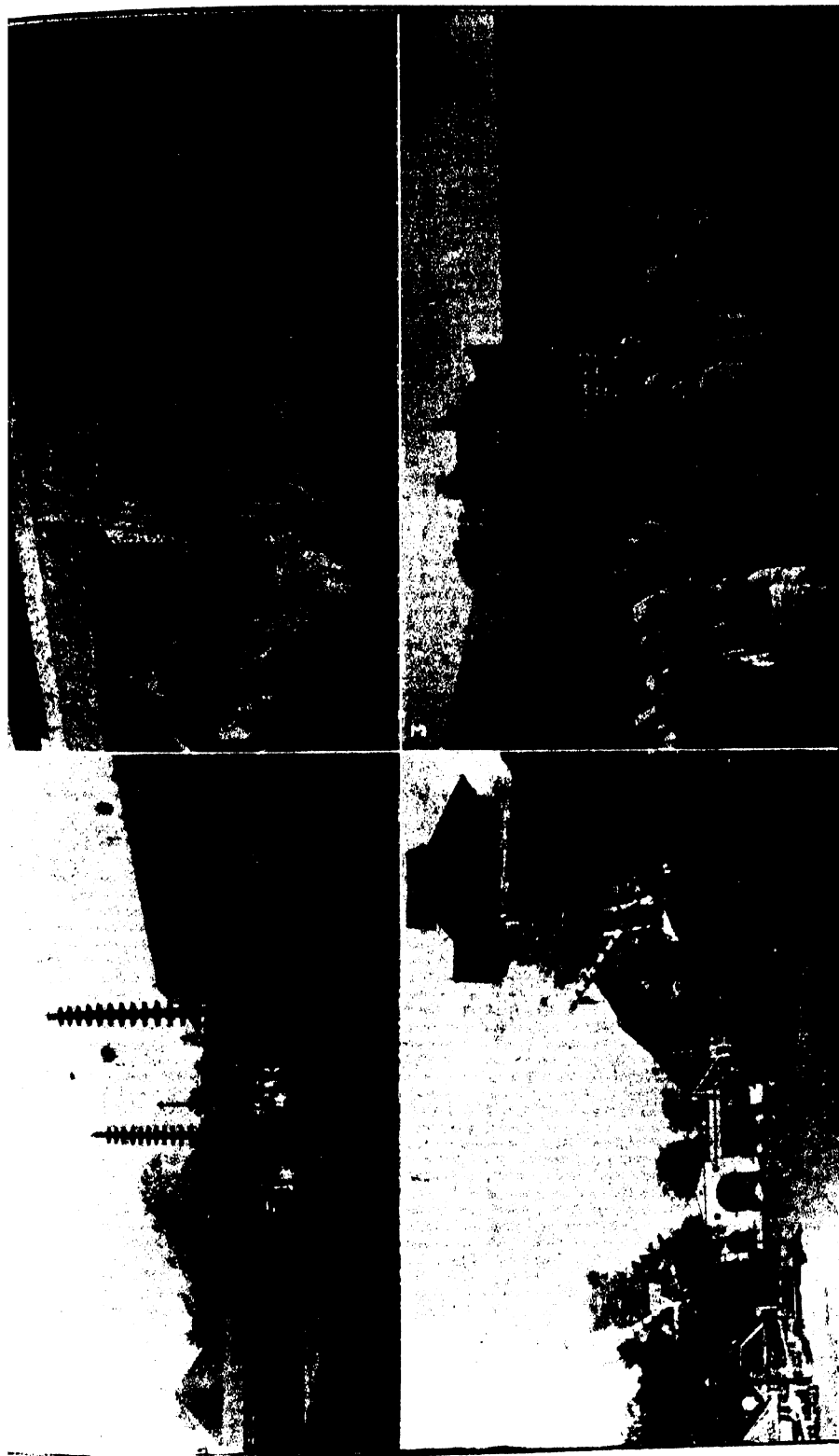
¶ *Kalamezhuttu*. Making an anthropomorphic figure on the ground with coloured powder.



A large procession on the north day of the Festival of St. Peter and St. Paul, when the country was transferred to the hands of the King. The procession is led by the King, who is seen in the center of the crowd, surrounded by his attendants. The procession is taking place on a wide street, and the crowd is composed of people of all ages and social classes. The King is wearing a white robe and a crown, and he is holding a scepter. The attendants are wearing white robes and are carrying shields. The crowd is cheering and waving flags. The procession is a traditional part of the festival, and it is one of the most important events in the city.



- (1) The interior of Sri Patmanabha Swami's Pasoda at Trivandrum viewed from within its western entrance, showing (a) the columns of lights called *Kamparikkaku* bearing circular troughs of oil with wick-grooves on all sides, arranged one over the other in graduated sizes, (b) the gabled-roofing, typical of Malabar temples, and (c) the flag staff, etc.
- (2) *Jaiva Vilasam*.—One of the prettiest in use at Sri Patmanabha Swami's Pasoda, during the *Utsavam*. The *Svami* is placed in the space enclosed by the columns which support a well-proportioned tower. The *Vahanam* is borne by the *Tulu Pottis* accompanied by the chief priests of the temple holding cadjan umbrellas, the insignia of their office. Behind is seen the wooden frame-work—the outer enclosure of the shrine—fitted with innumerable metallic cup-lights.
- (3) A portion of the Sri Patmanabha Swami's Pasoda with the crowd of worshippers at the time of the *Utsavam*. To the right of the turret is seen the rooted quadrangular walk, called *Sribali Mandapam* intended for procession.
- (4) The front of Sri Patmanabha Swami's temple during the *Panguni* (March-April) *Utsavam*, where the *Vilakali* performance takes place, showing the figures of the five *Pandavas*, the Eastern Fort gate and the Palace clock tower.



(1) The interior of Sri Patmanabha Swami's Pagoda at Trivandrum viewed from within its western entrance, showing (a) the columns of lights called *Kampurichaku* bearing circular troughs of oil with wick-grooves on all sides, arranged one over the other in graduated sizes, (b) the gabled-roofing, typical of Malabar temples, and (c) the flag staff, etc.

(2) *Padra Vidanam*.—One of the prettiest in use at Sri Patmanabha Swami's Pagoda, during the *Utsavam*. The *Swami* is placed in the space enclosed by the columns which support a well-proportioned tower. The *Vishnam* is borne by the *Tulu Pottis* accompanied by the chief priests of the temple holding cadjan umbrellas, the insignia of their office. Behind is seen the wooden frame-work—the outer enclosure of the shrine—fitted with innumerable metallic cup-lights.

(3) A portion of the Sri Patmanabha Swami's Pagoda with the crowd of wor-shippers at the time of the *Utsavam*. To the right of the turret is seen the roofed quadrangular walk, called *Sribali Mandapam* intended for procession.

(4) The front of Sri Patmanabha Swami's temple during the *Panguni* (March-April) *Utsavam*, where the *Vidikai* performance takes place, showing the figures of the five *Pandavas*, the Eastern Fort gate and the Palace clock tower.

as the *Ekādasi* day. Absolute toleration in the matter of worship has been the dominating feature of the religious life of Kerala. Enquiring into the subject of sectarianism in Malabar, we find that the Western Chalukya Kings who were in power at the time of the Brahmin immigration were wholly non-sectarian. Every grant issued by this dynasty commences with an invocatory stanza to Varāhamīrti, an *Avatāra* of Vishnu, but bears a representation of the Saivite symbol, *Linga*. Most of them were themselves devout worshippers of Siva. In their temples, Mahādēva occupied the centre with Brahma on the one side and Vishnu on the other and the fullest toleration existed. Even the early Brahmins of Malabar built temples of quite a cosmopolitan character. It is a significant fact that in all ancient temples in Travancore the central image is that of Mahādēva. The shrines at Kazhakkōttam, Katinamkulam and Valia Chālay are instances of this. But after the decline of the sway of the Chalukyas, a partiality for Siva developed in Malabar, due to the influence of the Pandya, Chera, Chola and Pallava kings. It was then that the Saivite Nampūtiri Brahmins of the Chovvūr *grāmam* obtained ascendancy over the Panniyūr Vaishnavites, an ascendancy which they still retain.

• The history of the reversion of the Malabar Hindus to their original non-sectarianism in belief and worship is wholly centred in that great philosopher and saint of India than whom the world has produced few greater men, Sri Sankarāchārya. He preached the universal doctrine that all created things, animal, vegetable and mineral, are manifestations of a supreme, eternal, unchanging and impersonal Spirit, Brahman, through Māyā and openly proclaimed the absence of difference between Vishnu and Siva, laying down sectarian neutrality as an inviolable law for Kerala. To those who could not rise to a philosophic conception of the Godhead, he allowed the practice of any rites prescribed by the Vēda or by orthodox teachers. The *Smārtas*, therefore, who follow Sankarāchārya are among the adherents of catholic Hinduism, being neither exclusive Saivites nor uncompromising Vaishnavites. In regard to sect-marks, *Vibhūti* (the holy ashes) is to be worn by every indigenous Travancorean, the Vaishnavite mark being optional according to the rules of immemorial custom.

78. To the Travancoreans, his countrymen, the life and personality of Sankara have a special interest and value. A brief account of Sri Sankaracharya may not, therefore, be out of place.

As in the case of Homer of old, many a South Indian town claims to be the land of his nativity. The time he lived in and the chief personal events in his life are shrouded in doubt and uncertainty. The only writings now extant regarding his life are the *Sankaravijaya* or the triumph of Sankara by Mādhavāchārya, otherwise known as *Vidyāranyasvāmi*, another work by Chidvilāsayati and a third, by Anandagiri. Some mention Conjeevaram, where a granite figure of the Svāmi, finely chiselled, is still found in the Kāmākshi temple, as Sankara's birth-place, while others would locate it in Malabar where local and family traditions unmistakably point to a small village named Kāladi in the Kunnatnad Taluk in Travancore. The Illum—the Achārya was a Kerala Brahmin—of Kāppalli which is now threatening to become extinct, acknowledge this great spiritual teacher as one of their remote ancestors; and of the eleven other Nampūtiri families, all related to that of Sankara which are believed to have once existed at Kāladi, only one is to be found now. In this Kāppalli Illum was the great Sankara born, as the son of Sivaguru and Aryāmba. Both the parents were devout worshippers of Siva and the child bore after a long period of anxious waiting was taken as a special gift of Lord Sankara whose name they gave to the child. The date of his birth is uncertain and has formed the

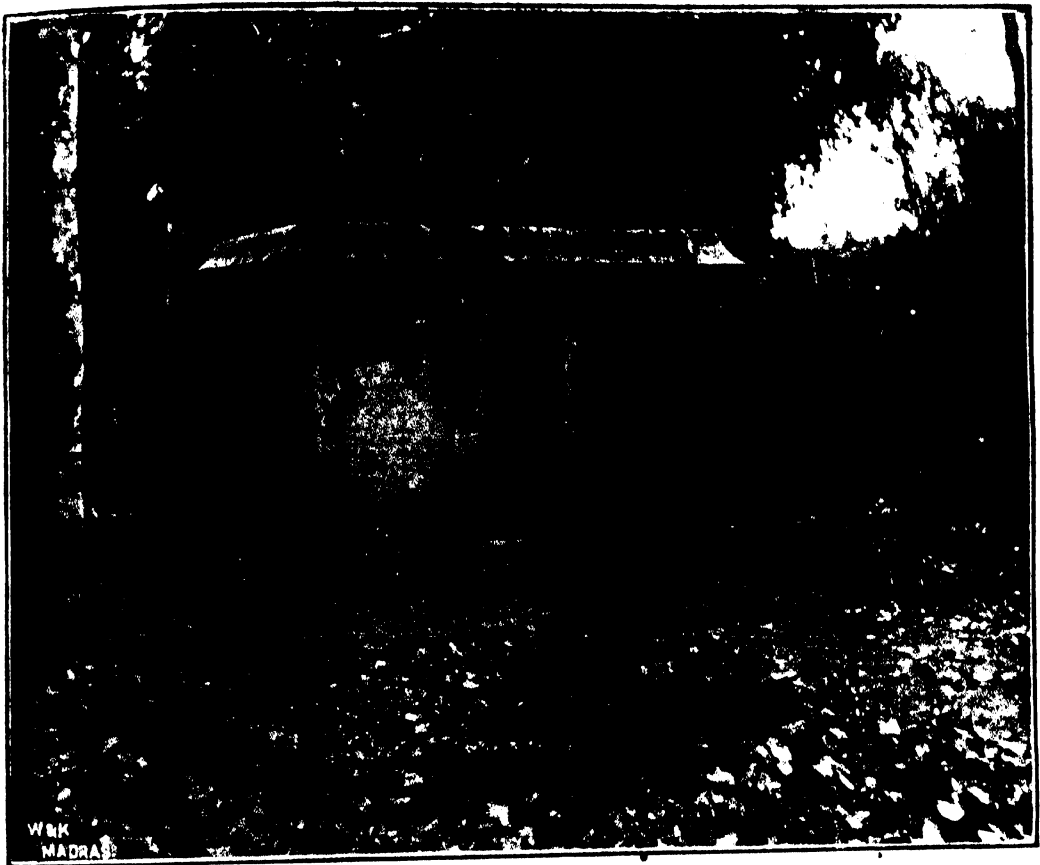
CHAP. III. subject of the wildest speculation. Orthodox traditionists put it at 45 years before
PARA. 79. Christ. Others would fix it in the 3rd century A. D. Others again take the death of Sankara as marking the commencement of the Malabar Era, 826 A. D. The orthodox date appears nearer the truth. After the *Upanayana Samskâra* and the usual course of discipleship under a *Guru*, Sankara who was then about 16 years of age begged permission of his only surviving parent, his mother, to renounce worldly life and leave the country as an ascetic. The mother's natural remonstrance was insurmountable. But an incident occurred which made her yield at once. While bathing in the Periyâr river close by, Sankara was caught by an alligator. He then called out to his mother to permit him as a last act of favour to become a *Sanyâsi*. The permission was, of course, granted; but by divine intercession Sankara released himself from the alligator and returned home safe. He then left for Benares, placed himself under the spiritual tutelage of Govinda Bhagavatpâda at whose hands he received the *Sanyâsâsrama* and established several shrines and monasteries. Of the four chief monasteries, one was at Badarinâth in the north, the second at Jagannâth in the east, the third at Srîngêri in the south and the fourth at Dvâraka in the west. In fact, the cenobitic system as it now exists is entirely due to Sankara's precept and example. In the temple at Badarinâth, a Nampûtiri Brahmin nominated by the Maha Rajah of Travancore officiates as priest to this day.

At some part of his eventful life which did not extend for more than 32 or 38 years, Sankara is believed to have returned to his native village to do the last offices to his mother. Tradition speaks of various kinds of difficulties to which his kinsfolk and fellow-villagers exposed him. Every assistance was withdrawn and he became so helpless that he had to throw aside the orthodox ceremonials of cremation which he could not get his relations to help him in, made a sacrificial pit in his garden and there consigned his mother's mortal remains. The compound can still be seen on the banks of the Periyâr river on the Travancore side, with a masonry wall enclosing the crematorium and embowered by a thick grove of trees. A work called *Sankarasmriti* is now in use in Malabar containing the ordinances said to have been laid down by Sankara for the Hindus of Kêrala at or soon after this visit.

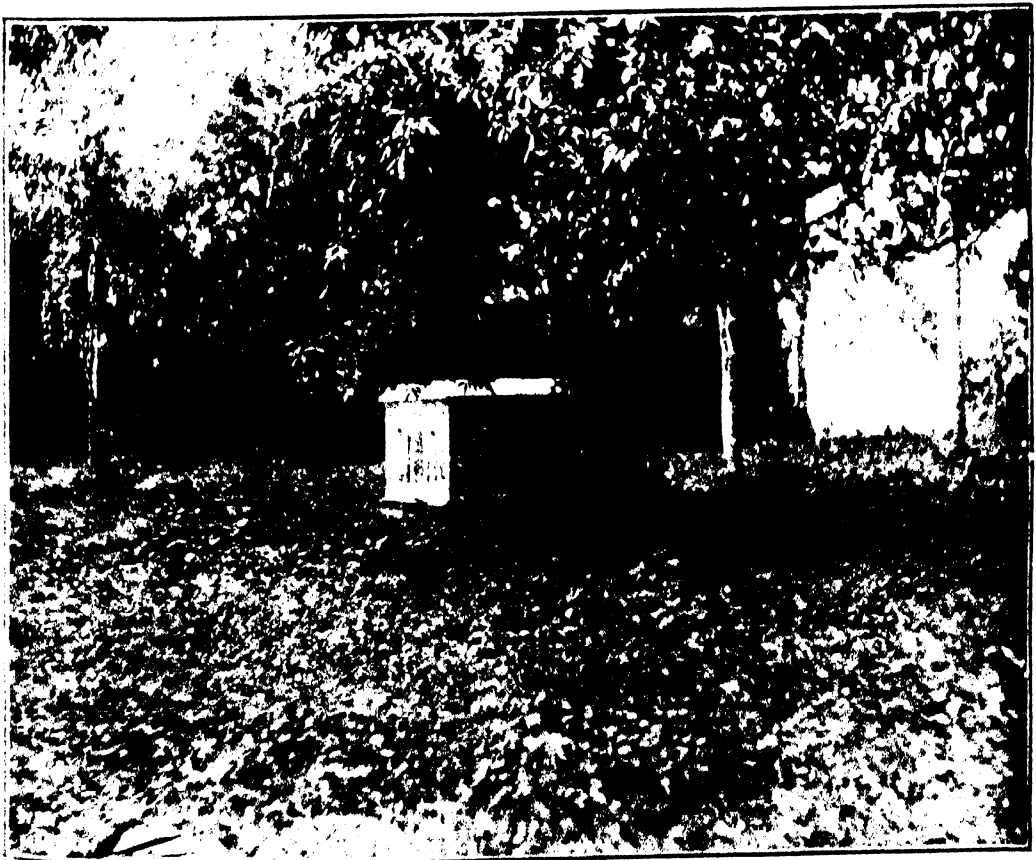
His immortal works on the *Vêdânti Bhâshya* and the *Triprasthânas* and his polemics still stand witness to his monumental greatness. His *Atma Bodha*, *Sivânda Lahari* and *Saundarya Lahari* among others show his infinite capacity and his catholic teaching to the best advantage. "His philosophy—based as it is entirely on the fundamental axioms of the eternal Revelation, the *Sruti* or the primitive Wisdom-religion as Buddha from a different point of view had before based His—finds itself in the middle ground between the too exuberantly veiled metaphysics of the orthodox Brahmins and those of Gautama, which, stripped in their exoteric garb of every soul-vivifying hope, transcendental aspiration and symbol appear in their cold wisdom like crystalline icicles, the skeletons of the primeval truths of Esoteric Philosophy."

79. In closing this necessarily cursory sketch of present day religious beliefs,

The New Revival. it may not be amiss to refer to a tendency now growing among several educated Hindus to view their religion from a standpoint different from the common one. Their influence, however, has not yet touched even the fringe of the beliefs of the vast mass of the population, and from the statistical standpoint the expounders of these phases of the Hindu religion form a small minority. But, though numerically insignificant, they constitute the intellect of the nation and the high-water-mark of a nation's religious beliefs has an especial significance and interest.



Site of Sankarāchāryā's house, with the crematorium of his mother. (Front view.)



Site of Sankarāchāryā's house, with the crematorium of his mother. (Back view.)

It is being felt, in the first place, that the fundamental distinction between the Vêdic or Aryan religion and what is known as the aboriginal cult believed in by all writers as an article of faith has no real basis. The history of Indian religion, according to the new view, is no regular evolution from the low to the high, from the crude to the refined, but a well-ordered presentment of creeds suited to particular ages and people, not elaborated by men working on the ordinary intellectual plane, but gradually unfolded by occultists out of the profundity of the Vêdic teachings.

CHAP. III.
PARA. 80.

There are in Hinduism two distinct cults, the exoteric and the esoteric, the one preparatory to the other. The exoteric, as expounded and taught in the Smritis, the Purânas and the Tantras, includes the ordinances, worship, rites, ceremonies and formulæ (*mantras*) imposed by authority and intended to train and guide the whole nature of man according to the varying stages of his evolution in reference to his visible as well as to his invisible environment. By the invisible environment is meant those spiritual intelligences whose function in the administration of nature every great faith, the world has known, recognises, though under different names, such as, the Suras or Dêvas among the Hindus, the Angels and Archangels among the Hebrews, Christians and Musalmans, and the Feristahs among the Zoroastrians. The belief in these intelligences does not affect the belief in the Supreme One. The esoteric phase represents a higher stage when knowledge of the Supreme One and harmony with His will is acquired by *Yôga* or meditation. This is revealed in the Vêdas and the Upanishats which, to the Hindu, constitute a storehouse of eternal spiritual truths not fully disclosed at once but left to be gradually opened out in the regular course of evolution. In this stage of Hinduism, the outer obligations prescribed by the exoteric cult are said to fall away as the man united to the Law becomes a law unto himself.

Images and Tirthas are likewise taken as serving an important purpose in the scheme of exoteric religion and are believed to be not mere helping forms but active centres of spiritual power. To these revivalists the results of recent psychological research as expounded by scientists like Sir William Crookes and Mr. F. W. H. Myers go to confirm the methods of ancient or as it is called occult science which, unlike the modern as represented by Professor Tyndal, works from life to form, instead of *vice versâ*.

80. Excluding the Animists, 69.9 per cent. of the people of this State have been enumerated as Hindus. For every 10,000 of their population, 6,118 occupy the Western Natural division and 3,882, the Eastern. The largest proportions in the former are found in the Taluks of Neyyattinkara (526) and Trivandrum (525.) These are followed by Shertallay, Karunagapalli, Chirayinkil, Quilon, Mavelikara and Tiruvalla with more than 400 each. The lowest proportion of Hindus (218) is in the Taluk of Parur. In the Eastern division, the Taluk with the highest ratio is Chengannur (348). Kunnattur, Muvattupuzha and Kunnatnad exhibit proportions above 300. The Hindus are least numerous in Tovala (128) and Todupuzha (88).

A reference to Subsidiary Table IV of Chapter I will show that the Talukwar population is not graded in the order just indicated. In that Table, the first rank is enjoyed by Tiruvalla which in respect of its Hindu population takes but the eighth place. Tovala which stands last in that list and has only a slightly greater population than Todupuzha contains one and a half times as many Hindus. Though Hinduism is the religion of the majority, the influence of the other religions in several Taluks has been so great that the places which the

CHAP. III. Hindus occupy in respect of numerical superiority are not the same as those assigned
PARA. 81. to their respective total populations.

81. Six sects have been returned by the Hindus. They are Smârtaism, Saivism, Vaishnavism, Mâdhvaism, Sâktism and Advaitism. Smârtas are generally included under Saivites. In contradistinction to Vaishnavism, Saivism would perhaps be a better word than Smârtaism, but, as popularly understood, especially with the Tamil Sâdras, it is more a caste distinction and has no reference to religious doctrines. The divisions into Saivites and Asaivites really turns on the avoidance or acceptance of animal food in their respective dietaries. For this reason, therefore, the term, Smârtaism, is preferable as indicating, without fear of misapprehension, a distinct sect of Hinduism.

Besides the sects just named, several curious entries are found in the schedules. 501 persons—231 males and 270 females—have returned *Pëy Vanakkam* (Devil worship) and *Mâri Amman Vanakkam* (worship of *Mâri Amman*, the presiding female deity of small-pox and cholera) and 1,384 persons—683 males and 701 females—have given *Chândêyam* (Chandika worship) as their sect.

If these be excluded, the followers of the other six sects aggregate, at this Census, 169,346 or 8·3 per cent. of the total Hindu population. While in 1891, sect was not recorded for 71 per cent. of the Hindus, the percentage has now risen to 91·7. The numbers of the several sects at the two Censuses are compared below:—

	1901	1891
Smârtas	66,415	38,645
Saivites	82,933	375,842
Vaishnavites	15,641	131,284
Mâdhvites	4,141	1,504
Advaitistâs	6	"
Sâktas	210	"
Bhâgavata Sampradâyas	"	186
Henthons	"	1
Total	169,346	547,462

Sâktism is new to Travancore and has been returned by immigrants from North India who had come in connection with the Railway works. In regard to the Saivism and Vaishnavism sects, there is a distinct decline in the numbers returned. But the fact, as already referred to, has to be noted that the sectarian spirit is absent in Travancore and that the tendency to return a sect is, therefore, of the feeblest kind.

Mahommedanism.

82. When the religion of the Koran was first brought in from Arabia is an undecided question. That commercial relations laid the foundation for the spread of Islam may, however, be taken as established. The conquest by the Arabs of Egypt and Persia, two important trading centres of the old world, about A. D. 640 converted them from a fighting into a commercial nation. The sights that Alexandria could then show fired them with an ambition for commerce which is even now the sustaining feature of all Musalman communities in the world. Friar Bartolomeo says that the first batch of Musalmans came to Malabar during the reign of Caliph Valid in the 90th year of the Hegira* (710 A. D.) which accords with the date given in the Mackenzie MSS.† If the story about the conversion of the last of the Perumals

* Page 106, 'Voyage to the East Indies.'

† Page 339, Vol VII, *Madras Journal of Literature and Science*.

be true, there is nothing hypothetical in supposing that Moselm traders entered this coast as early as the eighth century after Christ.

CHAP. III.
PARA. 83.

83. But individual followers of the Prophet had already settled themselves in Malabar. A Mahomedan inscription at Pantalayini Kollam in North Malabar records the death of one Abbi Ibn Udthorman in Hegira '166.* Masudi of Bagdad (890—956 A. D.) † writes that, although the Arabs made no permanent settlement, there were, in the seventh and eighth centuries, Arab merchants in Malabar and that the Arab name was held in high respect. Arabian travellers such as Ibn Kurdad Bah ‡ (869—885 A. D.) and Abu Zaid of Ziraf § (916 A. D.) refer in flattering terms to the nature of the commercial dealings between Arabia and Malabar. Ibn Haukal writing sometime after Masudi agrees with him in saying that the Musalmans had publicly celebrated the five prayers and built mosques. In the 12th century, the inviting ports of Malabar seem to have received high praise from Al Idrisi, the Mahomedan geographer at the Court of Sicily and one of the recognised authorities in matters of history relating to that period. In the famous voyages of "Sindbad the Sailor" there are numerous allusions to the country of Kêrala. His fourth voyage must have been to Malabar when he "found men carrying pepper." In his fifth voyage again, he crosses the Maldives and then returns to the pepper country. Passing on to the Peninsula of Comorin he found the aloes-wood called *Santy* (*Sandal-wood*). In his sixth voyage, he visited the country where grew purple aloes of the kinds, *Santy* and *Comari*. The Arab merchants, to adopt the words of Jonathan Duncan, "bringing annually sums of money to the Malabar coast for pepper and other spices that they carried from it for the supply of all the rest of the world, received every encouragement and the fullest protection for their property and religion from the successive Samoories or Zamorins." ||

The spicy shore of "Araby the blest" to which the author of the *Paradise Lost* refers with such characteristic effect evidently owes its "Sabeian odours," to the fair land of the Perumals. Ibn Batuta, writing in the early years of the 14th century, notes the rich Musulman merchants by whom every town of Malabar was crowded, the respect and affection in which they were held by the reigning Sovereigns and the public, the wayside *Pandals* all over the country of Malabar for passers-by to quench their thirst and the pouring of water in these places into the hands of the followers of Islam. He also refers to the five mosques which stood as an ornament to the noble emporium of Quilon and bestows high praise on the generosity and power of its Hindu Sovereigns §. Abd-Er-Razzak writing in 1442 A. D. informs us that on every Friday and on every solemn feast day, the Khotba ¶ was celebrated according to the prescribed rules of Islam **. Historians and travellers of the 16th century refer in high terms to the commercial prosperity of the Mahomedans in Malabar ††. Barbosa notices the Moplas of Calicut who wore a small round cap on their head ‡‡ and Ludovico Varthema writes:—"It must be known that the Pagans

* Page 105, Vol. I, Logan's 'Malabar,' First edition.

† Page XIV, 'India in the Fifteenth Century.'

‡ Page 109, 'Old Records of the India Office.'

§ Page 70, Vol. I, Kerr's Collection of Voyages and Travels.

|| Page 7, Vol. V, Asiatic Researches.

§ Page 172, et seq. Ibn Batuta's Travels.

¶ "A Sermon preached every Friday afternoon, after the Service in the principal Mosque, in which they praise God, bless Mahommed and pray for the Caliph," R. H. Major, F. S. A.

** The Journey of Abd-Er-Razzak in 'India in the Fifteenth Century.'

†† Page 103, 'Lendas da India' Stanley's translation.

‡‡ Page 146, 'East Africa and Malabar.'

CHAP. III.
PARA. 64.

do not navigate much, but it is the Moors who carry the merchandise, for in Calicut there are at least 15,000 Moors who are for the most part natives of the country. The time of their navigation is this. From Persia to the Cape of Comorin which is distant from Calicut eight days' journey by sea towards the south, you can navigate through six months in the year, that is to say, September to all April, then from the middle of May to the middle of August, it is necessary to avoid this coast because the sea is very stormy and tempestuous. At the end of April they depart from the coast of Calicut and pass the Cape of Comorin and enter into another course of navigation which is safe for these four months and go for small spices."* The Musalmans thus monopolized the trade of Malabar. They occupied every habitable sea-port and were in fact the constructors of the towns on the Malabar coast. In the many wars that ensued between the Zamorin and the Portuguese, the Musalmans assisted their Hindu sovereigns against the foreigners. The Jew's Town at Cochin was burnt by the Moors; but the Portuguese increasing in power and prosperity, resolved to wreak their vengeance.† Zeir Eddin gives an unspicy tale of the persecutions and cruelties committed by the Portuguese. To whatever measure of credence this account may be entitled, it is evident that they dispersed the flourishing Mahommedans of the Malabar coast to the nooks and corners of the country.

84. After a comparatively uneventful period of two centuries, Hyder Ali and Tippu Sultan appeared on the scene, carrying fire and sword into the peaceful dominions of the Malabar

Subsequent growth of Islam.

kings. The former never reached Travancore, but Tippu entered the country by the north and formed settlements at convenient centres. In connection with the opening of the sea-port of Alleppey by Maha Raja Rama Varma in view to destroy the commercial monopoly of the Dutchmen at Purakkul 12 miles to the south, a number of Musalmans from Sindh, Kutch and Gujarat were invited to settle and carry on commerce in Travancore.‡ Successive immigrations have followed in their wake and have resulted in the conversion of this port into the largest Mahommedan centre in the State. The share of proselytism has also to be remembered in connection with the present strength of the Musalman population.

85. The followers of Mahommedanism form 6·5 per cent. of the total population. They are more numerous in the Western Natural division than in the Eastern, being in the ratio of 6:4. The Arab settlements on the coast to which the spread of Mahommedanism in Travancore is mainly due, account for this difference, just as the exploitation of the interior tract by the Christian colonists has made them the predominating community in that Natural division.

The Musalmans are found in all the Taluks of the State, the largest proportions per 10,000 being in Chirayinkil (838), Karunagapalli (823), and Quilon (758). Ettumanur shows the smallest ratio, 35, Minachil (74), Tovala (76) and Kottayam (80), occupying the next higher positions.

86. The Musalman sects may be classed under the two heads of "Sunni" and "Shiah," the former being sub-divided into Shaffei, Hanafi, Humbali and Maleki.

Musalman sects.

Those who returned sects number 161,754 or 85 per cent. of the Musalman population as against 87 per cent. in 1891.

* *Travels of Ludovico Varthema*, Hakluyt Society.

† Article I, Vol. V, *Asiatic Researches*.

Page 120, Bartolomeo's Voyage to the East Indies.

The adherents of the several sects are compared below:—

CHAP. III.
PARA. 87.

		1901.	1891.
Sunni	Sunni.	45,176	46,515
	Shaffei.	81,279	49,575
	Hanafi	22,132	17,018
	Humbali	4	"
	Maleki	331	"
Shiah	... ..	12,832	24,924
Wahabi	... ..	"	906
Farozi	... ..	"	295
Sheik	... ..	"	33
Total		161,754	138,266

The Shaffei sub-sect of the Sunnis counts the largest number of adherents and the Humbali, the smallest. The Wahabi and the Farozi sects are not returned at all. Sheik is more a social than a sectarian term and has been taken as such for the purposes of the recent Census.

When Abd-er-Razzak visited the Court of the Zamorin towards the middle of the fifteenth century, he wrote that all the Mahomedans of the Malabar Coast belonged to the "Schaffei" sect. After the lapse of about four centuries and a half, the Shaffeis still retain their superiority and out-number the other sects and sub-sects of Islam.

Christianity.

87. The Christians of Malabar strongly believe that the seeds of their faith were

**St. Thomas the
Apostle.**

sown by St. Thomas, one of the twelve disciples of Christ. Till the time of La Croze, whose great work '*Christianismæ aux Indes*' was published in 1723 A. D.,

no whisper of suspicion appears to have been raised against this belief. But since then, doubts have been cast on its accuracy. The tradition in Travancore is that when St. Thomas came to visit the King of Quilon a heavy log of wood was found lying on the sea-shore and that the King was desirous of building a house with it. Though he had employed a number of men, the log could not be removed. Thomas, standing by, then said that if the King would make a present of it to him he would carry it to the city unaided, and he did so with perfect ease. With this log, he built a Church.* The Portuguese who visited Travancore in the beginning of the sixteenth century testify to having seen one with which this tradition was connected.† St. Thomas is said to have preached in different parts of Malabar and built seven churches, one at Pállûr near Châvakkâd, another at Malankara or Cranganore where Thomas is believed to have first landed, a third at Kôttaikkal near north Parur, a fourth at Kokkamangalam or south Pallippuram in north Travancore, a fifth at Kurakkânikkulam or Quilon, a sixth at Niranam in Tiruvalla and a seventh, near Châyâl near the Sabarimala. The churches now found at Pállûr and Kôttaikkal are said to be two out of these seven.

The earliest recorded authority for the belief about St. Thomas' visit to Malabar is the *Acta Thomæ* (Acts of the Apostles) whose date may be placed somewhere between the 3rd and the 4th centuries of the Christian era. In this book it is stated that during the rainy season extending from October to April, St. Thomas went over to India, built a house for King Gondophares and there saw Hebrew girls singing, and converted several persons to Christianity. But it is difficult to say that the India of the *Acta Thomæ* was the India of today, or that Gondophares was the

* Chapter XX, Baldæus' Description of Malabar and Coromandel.

† Barbosa's 'East Africa and Malabar.'

CHAP. XII.
PARA. 88.

King of Malabar or any place near Malabar. To Homer India meant Eastern Ethiopia. The Greek geographer and historian Strabo calls even the people of Mauritania (Morocco) by the name of Indians. According to the French Ecclesiastical historian, Tillemont, the term "India" was applied until the 6th century A. D. to all the countries that lay to the South and the East, of the Roman and Parthian kingdoms. For purposes of historical discussion, therefore, a name so ill-defined seems almost valueless. Again, Gondophares was not a king of Malabar or any tract adjacent thereto. Attempts have not, however, been wanting to identify Gondophares with Khandaparasu, which is taken to be a synonym of Parasurâma, the reputed founder of Kêrala.* But Khandaparasu is really an appellation of Paramêsvara and not of Parasurâma. There is, on the other hand, evidence to show that Gondophares was an Indo-Scythian King whose realm included a great portion of the Parthian Empire, and Eusebius, one of the greatest of church historians, states that St. Thomas was the Apostle of the Parthians and not of the Indians † "Later authors but not the Acta," says the writer in the *Encyclopædia Britannica*, "give as the scene of his martyrdom the city of Calama which the modern Christians of St. Thomas identify with Mylapur (Maliapur), but which Gutschmid connects with the Calamina of Nearchus on the coast of Gedrosia which was under the sceptre of Gondophares".¶

88. To St. Bartholomew, Eusebius and Jerome attribute the earliest introduction of Christianity into Malabar. According to them
St. Bartholomew and Pantænus. Pantænus, a stoic convert to Christianity and head of the catechetical school of Alexandria, was sent as a

Missionary to India about A. D. 200 and saw some to whom St. Bartholomew had preached and who possessed a Hebrew copy of the Gospel of Mathew. But Bartholomew was the Apostle of the Ethiopians as St. Thomas was the Apostle of the Parthians. And Mosheim and Neander have localized the scene of Bartholomew's labours in a part of Arabia Felix inhabited by Jews to whom alone a Hebrew Gospel could be of service.

89. According to some, Thomas, a Manichean Missionary, visited Malabar in A. D. 277 and his followers were the earliest Christians on this coast. The Pahlavi character of the inscription in the churches at Kottayam and St. Thomas Mount assigned to the Nestorian period (9th century) when Pahlavi was nearly extinct even in Persia is taken to show that at that time there was in Malabar a large Persian population presumably belonging to the Manichean church, to whom the Nestorians had come to preach. An additional piece of evidence is sought in the derivation of the word "Manigrâman", the earliest Christian village in Cranganore, the capital of the Perumâls, from the Manicheans (Manichean Grâman=Manigrâman).

In regard to the character adopted in the inscription it is enough to state that a living language is not necessarily that in which inscriptions are written or religious literature, ritualistic or hymnal, is prepared and that it is not always correct to fix the date of an inscription at a period when its language or character was in greatest use. The Syriac for instance which was substituted for Latin in the Syro-Roman character so late as A. D. 1806 was not at that time the spoken language of either the laity or of the clergy belonging to that sect; and Zoroastrian priests have continued the old character Pahlavi long "after the victory of a new empire, a new religion, a new form of language (new Persian) and a new character." Ibn

* By a Syrian Christian in the *Christian College Magazine* in reply to an article of the Rev. Mr. Rao, author of 'Syrian Church in India.'

† Page 70, Eusebius' "Ecclesiastical History".

¶ Page 308, Vol. XXIII, *Encyclopædia Britannica*.

Mokaffa* says that even in Persia the official language of the 8th Century was none other than Pahlavi. In regard to the etymological evidence furnished by the term 'Manigrāmam' all that need be said is that to derive it from 'Mani' jewel, indicating splendour, would be equally, if not more, appropriate. Lastly, the reference that Cosmas, a Nestorian traveller, makes to the Christians of Malabar as believers, (*vide* para 91) which he would certainly not have said about the Manicheans whose name was an epithet of ridicule in the mouths of contemporary writers is considered a strong piece of positive evidence against the Manichean origin of Christianity in India.†

CHAP. III.
PARA. 92.

90. The next landmark in the enquiry is the historical fact that a Bishop of Persia and great India attended the Ecumenical Council at Nice in A. D. 325. But whether the cloud of uncertainty in regard to what India meant had been then lifted, it is not possible to determine. Frumentius is supposed to have gone to India as Bishop in A. D. 356 where he became a zealous and successful preacher of the Gospel. There also the question arises, which India.

Bishop Johannes and the Council at Nice.

91. The first authentic account of Christianity in Malabar is contained in the works of one Cosmas, surnamed Indicopleustes, a Nestorian monk of the 6th century. He writes "There is in the island of Taprobane in the farther-most India in the Indian Sea a Christian church with clergymen and believers. In the country of Male where pepper grows there are Christians and in Kalliena as they call it, there is a bishop* who comes from Persia where he was consecrated." By Taprobane the traveller means Ceylon and by Male, Malabar. But it is not settled whether Kalliena is Kallian in the Konkan or Quilon in Travancore.‡ To Cosmas, the Nestorians were, of course, the only believers. But the date of their first advent is not quite clear. Cosmas came to India about A. D. 522. and wrote his account between 535 and 550. The followers of Nestorius did not seek refuge in Persia before the year 429 A. D. at about which time it was that the Sasanian sovereigns granted them a safe asylum. If the Nestorians were the first Christians that came to Malabar, the probable time of the introduction of Christianity would lie between these two dates. This is supported by F. Wrede who says that the earliest Christians that came to Malabar were those persecuted by Theodosius II, the Roman Emperor§ (401—450 A. D.).

92. The next event is the visit of Thomas of Cana, an Armenian merchant, who, according to an account kept by the Syrian priests, is said to have arrived in 745 A. D. Gibbon in his *Decline and fall of the Roman Empire* doubts whether the Thomas of the Eastern Ecclesiastical traditions was an apostle, a Manichean or an Armenian merchant which last is generally considered more probable. Simon Joseph Asseman in his *Bibliotheca Orientalis* is not sure whether he ever came to Malabar. At all events, the date of his advent is uncertain. † According to one set of authorities it is 345. A. D. But this can hardly be correct. Thomas is said to have seen the last of the Perumals and the rule of the Perumals lasted much later than 345. Dr. Hough gives 780|| as the date while Mr. Milne Rae suggests 745¶ as more probable. The grant by the

Thomas of Cana.

* A Musalman author of the Eighth Century, A. D.

† For a fuller discussion on the question of the settlement of Manicheans in Malabar, see the contributions of Dr. A. C. Burnell and the Rev. Mr. Collins in the pages of the *Indian Antiquary*, Vols. IV. & V.

‡ Page 310, Vol. III, *Indian Antiquary*.

§ Page 365, Vol. VII, *Asiatic Researches*.

|| Page 95, Vol. I, *Christianity in India*.

¶ Rae's 'Syrian Church in India.'

CHAP. III. Perumal to Iravicorten of Cranganore took place in A. D. 774 according to the
PARA. 93. calculations of Dr. Burnell and Dr. Kielhorn* and it is likely that it might have been the result of Thomas Cana's commercial prosperity. The tradition is that Thomas and his colony embarked in three ships from Bagdad with a former Bishop of Edessa named Joseph and two priests and two deacons. They belonged to seventy-two families and seven tribes, Bagi, Bilkuth, Hadhai, Kujalik, Koja, Majamuth, and Thejamuth. Thomas was received with all honor at Cranganore. After arrival he married two wives of whom one was a Christian belonging to the colony that came with him and another a Hindu. He had a number of children among whom he divided his immense wealth. To the children of the Christian wife, he left all his possessions to the south of Cranganore, and to those of the Hindu convert, those lying on the north. Thus came the division of the Syrian Christians into the large endogamous sections, Northists and Southists, with their differences in the customs relating to marriage et cetera.

A second colony of Christians landed at Quilon in 822. A. D. under the leadership of Mar Sapor (Xabro) and Mar Peroz (Prohd) to the first of whom the grant of 824 A. D. by Sthânu Ravi Gupta, the last of the Perumals, is probably addressed. In 825 they obtained permission to build a church at Kayankulam from Sri Chandra Iravi, King of Ônad. The statement found in Anglo-Saxon Chronicles of King Alfred's mission to Malabar in 883 is not supported by traditions or recorded evidence.

93. Though with the name of the Portuguese is generally associated the introduction of Roman Catholicism into Malabar, they were not the earliest Catholics that visited this coast. To John of Montecarvino, the Pope's emissary at the court of Kublai Khan in Mangolia, who visited this coast between 1288 and 1294 and converted a hundred souls, is probably due the beginning of Catholicism.† The next recorded event is an epistle dated 1330 deputing a Bishop in the person of Friar Jordanus to Columbum (Quilon) and asking the Christians of Malabar to renounce their schism—the Nestorians being schismatics—and enter the unity of the Catholic church.‡ In A. D. 1347 John De Marignolli, the Papal delegate who had been sent to China, landed at Quilon on his return home and saw a church of St. George belonging to the Latin communion.§

The next fact regarding the Roman Catholic Christians, relates to a present, by them to Vasco da Gama, of a silver-mounted staff of vermillion ornamented with three bells. The treaty of the Portuguese with the King of Quilon dated the 25th September 1516 comes next, under which the King agreed to re-build, at his own expense, in the same style and in the place where it had formerly stood the church of St Thomas and to endow it with the same revenues as it originally possessed. It was further stipulated that any of the King's subjects, whether natives or Moors who might desire to become Christians, were to be at full liberty to do so.§ The sanction thus procured for the propagation of the Catholic faith awaited to have its full effect the advent of Francis Xavier in 1542 who in one month is said to have baptized about 10,000 people. Xavier established several churches, the chief of which at Kottar still bears his name.

* Page 239, Vol. I, and Page 139, Vol. XXII, *Indian Antiquary*.

† Pages 197 & 214, i, Colonel Yule's 'Cathay and the way thither.'

‡ 'Mirabilia Descripta,' Hakluyt Society.

§ Pages 542 & 545, ii, 'Cathay and the way thither.'

§ Page 9, Danvers's 'Old Portuguese Records.'

Into the subsequent history of Christianity in Malabar it is not necessary to enter in this Report in view of the detailed accounts that have been recently published on the subject. The earliest Protestant Missionary, Dr. Anthonius Scherius, came to Malabar in 1663* and the separation of the Syrian Christians into the Antiochæan and the Reformed party first took formal shape in 1868.

CHAP. III.
PARA. 94.

94. This interesting sect of Christianity is of recent origin and owes its establishment to a Brahmin convert to Protestantism.

The Yuyomayam Sect.

It is said that, about two centuries ago, a Brahmin from the adjoining District of Tinnevely migrated to Travancore with his wife and children and settled down in the Kunnattur Taluk in central Travancore. One of the descendants of this Brahmin embraced Christianity, with his wife and six sons, who were all baptised in the Protestant Church at Mavelikara in the year 1861. The eldest of the sons was Justus Joseph, the founder of the Yuyomayam sect. In 1863, the father died and the sons continued as members of the Protestant Church till 1875. In that year, Vidvân Kutti (the young Pandit), as Justus Joseph was called, announced to the world that the millennium mentioned in the 20th Chapter of the "Revelation" was at hand and that Satan would be bound, and Christ would reign on earth in person with all his saints from the 1st October 1881. He addressed letters about the expected event to the Lord Bishop of Madras, to the Patriarch of Antioch and to the Syrian Metropolitan and the several Missionaries in Travancore. None of these ecclesiastics, however, seemed to have attached any value to his prophecy. As his teaching was not accepted by the Protestant Church to which he belonged, he seceded from it and began to preach his new faith in the world at large. He succeeded in persuading numerous Jacobites and Church Mission Christians to believe that the Messiah would be soon coming, formed a congregation of his own under the name of the "Regeneration Society" (*Unarvu Sabha*) and finally proclaimed its organization on the 16th October, 1875. This body was also known as the "Six years' Party" signifying the belief in the advent of the Messiah after six years. Anxious to include themselves in the category of believers in the coming of the Messiah and naturally eager to derive all the benefits they could by unquestioning faith in the announced event, Christians flocked in numbers to the new creed and the followers of Vidvân Kutti soon swelled to about 10,000. "The labours of the Missionaries received a check from the Six years' movement. The 'revival' Syrians joined the Six years' people to the number of at least three or four thousand, giving up their property and in several instances forsaking their wives and children to follow Justus Joseph and Thomman."† The march of the new faith, however, was soon arrested. The year 1881 came and passed by; but the eagerly expected Messiah did not come. Vidvân Kutti, however, was equal to the occasion. He interpreted his prophecy differently and said that the absence of faith in God is the darkness he preached against and that the establishment of his sect denoted the dawn of spiritual light. He proclaimed that Jesus Christ had revealed Himself to him and had commanded him to propagate this teaching. This interpretation, ingenious no doubt, did not take the desired effect. Many of his once devoted followers soon fell off in great disappointment. But the few that remained continue and believe in the reign of the millennium. Justus Joseph guided and directed the congregation that stuck to him with zeal and energy for six years more, when he died. His place is now taken by his brother Justus Jacob.

The name Yuyomayam by which this faith is known is made up of *ya, yé, yí* and *yó*, the initial letters of the Malayalam equivalents for Jehovah (*Yakôva*), Jesus

* Day's 'Land of the Perumals.'
† Vide Census Report for 1881.

CHAP. III. (*Yēsu*), Joseph (*Yōsep*) and John (*Yōhannān*). The adherents of the sect hold in equal respect the Old and the New Testaments. They seek no proselytes and believe that, in the end, there will be but one religion in the world, *i. e.*, their own. They owe no allegiance to any other Christian Church. A complete scheme of ecclesiastical organization has been worked out by the founder. The hierarchy seems to be well arranged, the High Priest being of the family of Justus Joseph himself. For the maintenance of the church functionaries, a contribution is levied to the extent of one-tenth of every person's income. The Yuyōmayam Christians have no churches. Prayer is conducted in houses. The mode of praying is as follows:—Bread and water are placed on a table. The people stand round and pray in silence for a few minutes. Prayer is then said and Hallelujah is sung. After this, portions from the Old and the New Testaments are read, and the song is recited once more. With the pronouncement of the benediction by the priest, the prayer is brought to a close, and with the distribution of the consecrated bread and water among the persons present, the worship ends. Occasionally, short sermons are also delivered by the priest. The rituals and doctrines of this sect seem to be of an eclectic character. Their religious literature is deeply tinged with Sanskrit phraseology. Their invocations are adaptations of those of the Brahmins, suited to the religion of the converts.

The founder has inaugurated a special era—the 'Yuyōmayam' era—which dates from the 1st October, 1881. The Christian era is called the 'Janaka' era or the era of the Father. New names are given to the twelve months of the year and to the seven days of the week. A new sacerdotal language has been elaborated out of Sanskrit, Hebrew and Syriac, of which the first predominates.

The social life of the community is equally interesting. They have their exogamous divisions or *gōtras* like the Brahmins and are grouped into *grāmams* (villages). Their women wear coloured cloths and a small petticoat or bodice after the fashion of caste Hindus. Neither men nor women are permitted to wear any ornaments. Marriage takes place in the presence of the priest and is registered. Animal food is entirely forbidden. They dispose of the dead in their own premises like the Malabar Hindus but do not cremate them.

95. 23·6 per cent. of the entire population consists of Christians. Taking a total of 10,000, the Western division is found to contain 4,607 Christians and the Eastern 5,393 unevenly distributed. In Tovala, Nedumangal and Pattanapuram they number below 75, the proportion reaching as low a figure as 15 in the outlying Taluk of Shencottah. As one goes northwards, the strength of the Christians increases. In Minachil, Ettumanur, Changanachery, Kottayam, Kunnatnad and Muvattupuzha, it is above 500, and in the last named Taluk, as many as 793. In the Taluks of the Western division, the proportion is above 200 except in Karunagupelli (157), Kartikapelli (133) and Chiriyinkil (34). Tiravalka, with a ratio of 801 Christians, comes in for the largest share, Shertallay following with a proportion of 472.

96. Final Table XVII, Imperial and Provincial, shows particulars of the sects of Christians. The denominations returned in the schedules are not shown in that Table as such, but are grouped under the heads prescribed for the purpose by the Imperial Census Commissioner. A statement (Subsidiary Table VI) is appended giving the sects under which the several religious designations are so in-

classified with the number under each. 24 sects have been returned and are grouped under 18 main heads.

Out of a total of 697,387 Christians, 22,888 persons (3·3 per cent.) have not recorded any sect. The corresponding number at the previous Census was 28,799 (5·4 per cent.). Though the present return may be an improvement, the number of persons who have failed to give any information is still large, due, to a great extent, to the ignorance of the Native Christian as to the name of the sect to which he is to return himself as belonging.

In 1891, 19 sects were recorded and were grouped into ten heads; but the classification was in some respects different from the present one. The returns for the Syro-Romans, the Syrian-Jacobites and the Reformed Syrians are now recorded separately for the first time. In 1891, the Syro-Romans were included under Roman Catholics, the other two being grouped together. The London Mission Christians now shown under 'Minor Denominations' were then treated as 'Congregationalists'; and the 'Yuyômayam' sect was not distinguished from the Syrian.

An interesting Diagram (No. 8) is annexed showing the Talukwar numbers of each of the main divisions of Christianity—Roman Catholics, Syrians and Protestants. In the case of the first two denominations, the relative strength of the Syro-Romans and of the Syrian-Jacobites is shown by a mark in each bar. Such a differentiation has not been possible in regard to the adherents of the London Mission and the Church Mission Societies, as many of them have returned themselves merely as Protestants.

Syro-Roman.—First in the order of numerical strength, come the Syro-Romans or Roman Catholics of the Syrian rite. They total 232,439 and form 33·3 per cent. of the entire Christian population. Their chief seats are in the interior Taluks of north Travancore whence they have spread in great numbers in a westerly direction as far as the sea. In Ambalapuzha, Changanachery and other Taluks to the north, they are to be found almost exclusively, the highest numbers being in Ettamanur (36,432) and Minachil (36,678). A transverse line drawn along the southern boundary of the Ambalapuzha and Changanachery Taluks from the coast to the ghâts will have all the Syro-Romans of Travancore on its northern side with only a few stragglers down south.

It has to be mentioned here that under the head of Syro-Romans are included those who have returned their sect as Chaldean Christian. Though as a general name, Chaldean may apply to all Syrian Christians, the Jacobites included—the Chaldean being taken as synonymous with Syrian—yet, in its restricted application, it refers to the Catholic Syrians under the Patriarch of Babylon. Of the total of 23,835 persons who have returned themselves as Chaldean Christians, 22,001 persons are from two Taluks, Changanachery and Shertallay, which do not contain a single Chaldean Church. It has been ascertained by enquiry that this designation was generally assumed for the purposes of the Census by the Syro-Romans themselves. Hence they were placed under the above heading.

Syrian (Jacobite).—The Syrian-Jacobites muster 181,932 strong or 26·1 per cent. of the total and are most numerous in Kunatnad (23,353) and Muvattupuzha (28,343). In their Head-quarters in the Kottayam Taluk, they number 17,088, i. e. nearly thrice the number of the Syro-Romans who, in the five circumjacent Taluks of Ambalapuzha, Shertallay, Ettamanur, Minachil and Changanachery, are found in noticeably

CHAP. XII. large proportions. They have their strongest outposts in Tiruvalla, Mavelikara,
PARA. 97. Kartikapalli, Chengannur and Kunnattur and appear to be extending in that direction.

Roman Catholics.—The Roman Catholics of the Latin rite are the next strongest—totalling 132,588 or 19 per cent. They are found in all the Taluks of the State and in the largest numbers in Eraniel (22,170) and Shertallay (22,543). If the Syro-Romans are taken along with them, more than half the Christian population come under the spiritual supremacy of Rome, the adherents of the two branches together amounting to 365,028 or 52·3 per cent.

Anglican Communion.—Under the heading 'Anglican Communion' are included the 'Church of America,' the 'Church of Eng'and,' the 'Church of Ireland,' 'Church Mission,' 'Episcopalian,' 'Anglican Church,' 'Protestant and S. P. G. Mission.' The total strength is 78,886 or 11·3 per cent., the highest number—14,350—being returned by the Neyyattinkara Taluk. Seven other Taluks, Agastisvaram, Eraniel, Kalkulam, Vilavankod, Mavelikara, Changanachery and Kottayam, have each over 5,000 Christians under this denomination.

Syri in (Reformed).—37,199 Christians (5·3 per cent.) have returned themselves as Reformed Syrians of whom more than 75 per cent. are found in the Taluks of Chengannur (10,582) and Tiruvalla (19,920). Fourteen Taluks do not return any. When compared with the Syrian Jacobites, they stand in the proportion of 1 : 5.

Minor Denominations.—The total number of Christians under this group which includes 'Brother Mission,' 'Heathen Convert,' 'Undenominational,' and 'London Mission' is 6,726. Of these, the London Mission Christians number as many as 6,698. At the 1891 Census, these were classed as 'Congregationalists' and amounted in all to only 113 adherents. The number now returned, though an improvement, is still far too low. This is due, as already stated, to many of the converts belonging to this mission having returned as their sect the less specialized appellation of 'Protestants.' The London Mission Society has its chief seat at Nagercoil, and though it has established stations in the Taluks of Trivandrum, Chirayinkil and Quilon, its chief labours lie confined to south Travancore. The activity of the Church Mission with its seat in Kottayam extends mainly over north Travancore. Assuming that those who have returned themselves simply as Protestants in the eight Taluks from Trivandrum southwards belong to the London Mission and that such entries in other Taluks refer to the Church Mission we get as many as 52,653 for the former. The strength of the 'Anglican Communion' would then be only 32,931 and not 78,886, as stated under that head. The results thus worked out are, of course, only approximate.

Other Christian Sects.—Of the smaller sects the most numerous are the Salvationists—3,547—who are returned mostly by the four southern Taluks—Tovala, Agastisvaram, Eraniel and Kalkulam. This sect is new to the recent Census.

Next come the followers of the 'Yuyōmayam' sect which has adherents in 11 Taluks but number in all only 1,051. This sect is not found recorded in the previous Census, having probably been included under 'Syrian.'

The remaining sects include 80 Baptists, 26 Presbyterians, 11 Lutherans, 11 Congregationalists and 3 Methodists.

97. The racial distribution of Christian sects shows that almost the whole of Christian sect and race. that population is of indigenous origin. The Syrian sects, Jacobite and Reformed, as well as the Syro-

Romans with their native Metropolitans and Bishops, are wholly composed of natives of the country. The Roman Catholics of the Latin rite come next in the strength of their converts. Of the other proselytising bodies, the London Mission Society has the greatest number, the Church Mission following it at a long interval.

Foreign Christians number 534 in all, of whom as many as 367 belong to the Anglican Communion, and 106 are Roman Catholics. Of the remaining 61 foreigners, 18 have returned themselves under the head of 'Minor Denominations;' 13 are Presbyterians; 9, Salvationists; 7, Lutherans; 1, a Congregationalist, and 1, an Armenian Syrian. 12 persons have not returned any sect.

Out of a total of 1,489 Eurasians, 1,111 are Roman Catholics, 272 belong to the Anglican Communion, and 9 are Presbyterians. The Minor Denominations show 5 Eurasians, while 92 have failed to give any information in regard to their sect.

The Minor Religions.

98. Under 'Minor Religions,' 227 Buddhists, 151 Jews, 15 Sikhs, 7 Parsis and 1 Jain have been returned. These 401 persons form but 1 in every 10,000 of the population. Of these, as many as 248 are males and 153, females.

Buddhists:—As there were no Buddhists at the 1891 Census, enquiry was made into the cause of the present influx and it was found that as many as 226 had, at the time of the Census, come to work in the Planters' estates and had since left Travancore.

Jews:—Of the 151 Jews, as many as 133 belong to the Parur Taluk. At the 1891 Census, they numbered 125. Though at the present day their ranks are so thin, there was a time, and that not far back, when the Jews lived in considerable numbers in this State. Kayankulam and Shertallay were their important commercial centres. At the present day Cochin appears to be their chosen home and but for the tiny colony that still survives to tell its tale, the once capacious factories and the crowded synagogues of the sons of Israel would have been long forgotten in Travancore.

Sikhs:—The 15 Sikhs returned are immigrants from Upper India in connection with the Railway works.

SUBSIDIARY TABLE I.—*General Distribution of Population by Religion.*

RELIGION.	1901.		1891.		1881.		1875.
	NUMBER.	PRO- PORTION PER 10,000.	NUMBER.	PRO- PORTION PER 10,000.	NUMBER.	PRO- PORTION PER 10,000.	NUMBER.
1	2	3	4	5	6	7	8
Hindus ..	2,035,615 (2,063,798)	6,895.3 (6,990.8)	1,871,864	7,318.4	1,755,610	7,311.5	1,702,149
Musalmans ..	190,566	645.5	158,823	621.0	146,909	611.8	140,056
Christians ..	697,387	2,362.3	526,911	2,060.1	498,542	2,076.3	469,023
Animists ..	28,183	95.5	...	...	...	...	..
Others * ..	406	1.4	138	.5	97	.4	151
Total.	2,952,157	10,000	2,557,736	10,000	2,401,158	10,000	2,311,379

General Distribution of Population by Religion:—Continued.

RELIGION.	1875.	PERCENTAGE OF VARIATION: INCREASE (+) DECREASE (—).			NET VARIATION: 1875 TO 1901.	
	PROPORTION PER 10,000.	1891 to 1901.	1891 to 1891.	1875 to 1881.	Number.	Percentage.
1	9	10	11	12	13	14
Hindus ..	7,364.2	+ 8.8 (+ 10.3)	+ 6.6	+ 3.1	+ 333,466 (+ 361,649)	+ 19.6 (+ 21.2)
Musalmans ..	605.9	+ 20.0	+ 8.1	+ 4.9	+ 50,510	+ 36.1
Christians ..	2,029.2	+ 32.4	+ 5.7	+ 6.3	+ 228,364	+ 49.7
Animists ..	...	..	..	..	..	..
Others ..	.7	+ 194.2	+ 42.3	— 35.8	+ 255	+ 169.9
Total.	10,000	+ 15.4	+ 6.5	+ 3.9	+ 640,778	+ 27.7

[NOTE.—In the case of Hindus the figures for the previous Censuses included the class of persons separately arranged to be recognized as Animists for the purposes of this Census. For comparison similar figures for 1901 are given within brackets.]

SUBSIDIARY TABLE II.—*Distribution of Religions by Natural Divisions and Taluks.*

NATURAL DIVISIONS AND TALUKS.	HINDUS.			MUSALMANS.			CHRISTIANS.			ANI- MISTS.
	Proportion per 10,000 in			Proportion per 10,000 in			Proportion per 10,000 in			Proportion per 10,000 in
	1901.	1891.	1881.	1901.	1891.	1881.	1901.	1891.	1881.	1901.
1	2	3	4	5	6	7	8	9	10	11
<i>Western Division.</i>										
1. Agastisvaram	339.4	366.7	331.5	176.9	213.4	323.0	301.8	288.9	321.7	...
2. Eraniel ..	370.4	397.4	430.5	192.6	255.9	290.8	445.8	505.8	647.0	...
3. Vilavankod ..	287.6	303.0	303.2	131.6	131.4	170.8	250.5	184.4	279.8	375.1
4. Neyyattinkara	526.9	500.1	509.6	310.0	323.8	356.5	355.3	227.6	315.1	716.0
5. Trivandrum ..	525.0	499.3	481.1	674.2	598.5	650.7	204.0	170.1	179.9	88.0
6. Chirayinkil ..	458.3	444.0	410.3	838.6	821.7	808.9	34.5	34.9	38.3	404.1
7. Quilon ..	452.3	484.7	467.7	758.9	859.4	849.4	294.7	332.8	278.4	910.1
8. Karunagapalli	477.8	464.6	472.0	823.7	822.4	733.4	157.0	167.0	148.3	147.3
9. Kartikapalli	391.1	410.5	393.2	411.0	445.5	402.1	132.8	152.3	134.1	19.5
10. Ambalapuzha	341.6	340.1	388.0	529.6	638.0	378.0	377.1	397.6	390.0	.4
11. Shertallay ..	506.9	478.5	476.1	249.7	175.5	252.3	472.2	472.8	529.9	1.4
12. Parur ..	218.8	204.2	235.0	246.7	228.7	199.2	304.9	328.6	354.8	...
13. Vaikam ..	372.0	351.0	353.3	234.8	215.5	212.6	208.2	218.3	226.1	...
14. Tiruvalla ..	402.1	415.2	393.9	145.9	136.9	92.6	801.1	802.0	651.7	150.4
15. Mavelikara ..	448.1	454.1	521.0	273.0	290.3	307.9	266.9	274.9	315.7	537.9
TOTAL ...	6,118.4	6,113.3	6,168.3	5,997.3	6,126.8	6,113.3	4,606.6	4,558.0	4,810.8	3,350.2
<i>Eastern Division.</i>										
16. Tovala ..	128.1	143.3	150.0	76.3	74.5	88.7	68.6	33.1	52.5	36.6
17. Kalkulam ..	250.8	251.7	264.0	149.0	152.4	158.1	219.8	188.6	245.6	360.9
18. Nedumangad	269.7	271.2	271.8	304.9	208.3	246.9	47.7	27.0	17.5	1,326.0
19. Kottarakara	282.6	306.6	258.5	272.9	286.5	294.5	161.4	181.7	124.6	1,091.2
20. Pattanapuram	161.4	168.0	174.9	298.4	262.5	174.6	71.3	72.6	76.0	2,146.0
21. Shencottah ..	172.3	160.5	156.7	148.0	101.4	146.0	15.2	8.4	16.4	7.1
22. Kunnattur ..	327.7	330.9	286.0	194.2	173.7	176.8	164.1	167.4	198.4	61.0
23. Chengannur	348.6	351.5	333.4	176.8	179.0	179.9	479.2	480.6	403.8	270.2
24. Changanachery	244.5	238.8	261.3	243.5	215.3	217.0	563.3	504.9	503.4	216.1
25. Kottayam ..	275.5	265.8	243.1	80.6	72.5	47.9	525.4	497.0	432.6	25.5
26. Ettumanur ..	263.1	263.7	291.5	35.9	30.4	42.0	561.6	588.0	546.9	27.3
27. Minachil ..	148.7	148.5	164.2	74.1	68.2	92.6	556.6	500.1	540.0	73.4
28. Todupuzha ..	88.2	78.6	87.5	168.3	168.5	182.3	156.4	148.3	125.8	175.6
29. Muvattupuzha	312.3	282.7	288.2	434.9	405.6	378.9	793.2	828.3	788.1	192.0
30. Kunnatnad ..	342.6	353.2	365.9	699.5	716.9	988.6	599.7	693.6	619.1	28.4
31. Alangad ..	186.9	203.3	199.8	627.3	716.9	469.7	342.6	408.3	496.9	...
32. Cardamom Hills	78.7	68.3	34.8	18.2	40.5	2.3	47.1	24.1	1.6	604.6
TOTAL ...	3,831.6	3,896.7	3,831.7	1,002.7	3,872.2	3,886.7	5,393.4	5,442.0	5,199.2	6,649.8
Total, State ...	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000

[NOTE.—In the case of Hindus, the figures for 1881 and 1891 included the class of persons taken as Animists for the purposes of this Census.]

SUBSIDIARY TABLE III A.—*Distribution of Hindus by Natural Divisions and Taluks.*

NATURAL DIVISIONS AND TALUKS.	NUMBER OF HINDUS IN			
	1901.	1891.	1881.	1875.
1	2	3	4	5
<i>Western Division.</i>				
1. Agastisvaram	69,095	68,634	58,196	61,066
2. Bruniel	75,403	74,383	75,587	69,494
3. Vilavankod	59,610	56,718	53,229	48,372
4. Neyyattinkara	109,266	93,618	89,464	84,939
5. Trivandrum	107,122	93,468	84,457	82,698
6. Chirayinkil	94,439	83,105	72,029	74,506
7. Quilon	94,635	90,737	82,114	81,847
8. Kārunagapalli	97,668	86,968	82,870	78,026
9. Kartikapalli	79,659	76,849	69,376	68,289
10. Ambalapuzha	69,537	63,660	63,109	61,605
11. Shertallay	103,192	89,561	83,580	85,200
12. Parur	44,548	38,216	41,255	40,011
13. Vaikam	75,727	65,704	62,021	59,705
14. Tiruvalla	82,277	77,711	69,155	64,908
15. Mavelikara	92,726	85,000	91,468	90,397
TOTAL ..	1,254,904	1,144,332	1,082,910	1,051,153
<i>Eastern Division.</i>				
16. Tovala	26,173	26,822	26,342	26,062
17. Kalkulam	52,076	47,117	46,340	43,036
18. Nedumangad	58,632	50,766	47,713	43,590
19. Kottarakara	60,606	57,393	45,383	43,136
20. Pattanapuram	38,895	31,453	30,709	31,143
21. Shencottah	35,089	30,033	27,513	26,650
22. Kunnattur	66,871	61,948	50,214	51,597
23. Chengannur	71,750	65,795	58,926	56,348
24. Changanachery	50,382	44,698	45,870	44,360
25. Kottayam	56,148	49,756	42,687	41,335
26. Ettumanur	53,624	49,356	51,176	51,111
27. Minachil	30,479	27,797	28,822	28,663
28. Todupuzha	18,457	14,714	15,371	16,274
29. Muvattupuzha	64,116	52,923	50,606	52,150
30. Kunnathnad	69,819	66,116	64,236	58,688
31. Alangad	38,047	38,056	35,079	36,026
32. Cardamom Hills	17,730	12,789	6,113	1,832
TOTAL ..	898,894	727,532	672,700	650,996
Total, State ..	2,053,798	1,871,864	1,755,610	1,702,149

[NOTE:—The figures for the previous Censuses are taken as they are recorded in the Reports. No adjustments have been possible for transfer of areas in twelve Taluks.]

SUBSIDIARY TABLE III A—Distribution of Hindus by
Natural Divisions and Taluks.

VARIATION: INCREASE (+) OR DECREASE (-).																
1891-1901.		1881-1891.		1875-1881.		1875-1901.		Number.								
Number.	Per-centage.	Number.	Per-centage.	Number.	Per-centage.	Number.	Per-centage.									
6	7	8	9	10	11	12	13									
+	461	+	0.7	+	10,438	+	17.9	-	2,870	-	4.7	+	8,029	+	13.1	1
+	1,020	+	1.4	-	1,204	-	1.6	+	6,093	+	8.8	+	5,909	+	8.5	2
+	2,892	+	5.1	+	3,489	+	6.6	+	4,857	+	10.0	+	11,238	+	23.2	3
+	15,648	+	16.7	+	4,154	+	4.6	+	4,525	+	5.3	+	24,327	+	28.6	4
+	13,654	+	14.6	+	9,011	+	10.7	+	1,759	+	2.1	+	24,424	+	29.5	5
+	11,334	+	13.6	+	11,076	+	15.4	-	2,477	-	3.3	+	19,933	+	26.8	6
+	3,898	+	4.3	+	8,623	+	10.5	+	267	+	0.3	+	12,788	+	15.6	7
+	10,700	+	12.3	+	4,098	+	4.9	+	4,844	+	6.2	+	19,642	+	25.2	8
+	2,810	+	3.7	+	7,473	+	10.8	+	1,087	+	1.6	+	11,370	+	16.6	9
+	5,877	+	9.2	-	4,449	-	6.5	+	6,414	+	10.4	+	7,842	+	12.7	10
+	13,631	+	15.2	+	5,981	+	7.2	-	1,620	-	1.9	+	17,992	+	21.1	11
+	6,332	+	16.6	-	3,089	-	7.4	+	1,244	+	3.1	+	4,537	+	11.3	12
+	10,023	+	15.3	+	3,683	+	5.9	+	2,316	+	3.9	+	16,022	+	26.8	13
+	4,566	+	5.9	+	8,556	+	12.4	+	4,247	+	6.5	+	17,369	+	26.7	14
+	7,726	+	9.1	-	6,468	-	7.1	+	1,071	+	1.2	+	2,329	+	2.6	15
+	110,572	+	9.7	+	61,422	+	5.7	+	31,757	+	3.0	+	203,751	+	19.4	
-	649	-	2.4	+	490	+	1.8	+	280	+	1.1	+	111	+	0.4	16
+	4,959	+	10.5	+	777	+	1.7	+	3,304	+	7.7	+	9,040	+	21.0	17
+	7,866	+	15.5	+	3,063	+	6.4	+	4,123	+	9.5	+	15,042	+	34.5	18
+	3,213	+	5.6	+	12,010	+	26.5	+	2,247	+	5.2	+	17,470	+	40.5	19
+	7,442	+	23.7	+	744	+	2.4	-	434	-	1.4	+	7,752	+	24.9	20
+	5,068	+	16.8	+	2,520	+	9.2	+	863	+	3.2	+	8,439	+	31.7	21
+	4,923	+	7.9	+	11,734	+	23.4	-	1,383	-	2.7	+	15,274	+	29.6	22
+	5,955	+	9.1	+	7,269	+	12.4	+	2,178	+	3.9	+	15,402	+	27.3	23
+	5,684	+	12.7	-	1,172	-	2.6	+	1,510	+	3.4	+	6,022	+	13.6	24
+	6,392	+	12.8	+	7,069	+	16.6	+	1,362	+	3.3	+	14,813	+	35.8	25
+	4,268	+	8.6	-	1,820	-	3.6	+	65	+	0.1	+	2,513	+	4.9	26
+	2,682	+	9.6	-	1,025	-	36.6	+	159	+	0.6	+	1,816	+	6.3	27
+	3,743	+	25.4	-	657	-	4.3	+	97	+	0.6	+	3,183	+	20.8	28
+	11,193	+	21.2	+	2,317	+	4.6	-	1,544	-	3.0	+	11,966	+	22.9	29
+	3,708	+	5.6	+	1,880	+	2.9	+	5,553	+	9.5	+	11,136	+	19.0	30
-	9	-	0.0	+	2,977	+	8.5	-	947	-	2.6	+	2,021	+	5.6	31
+	4,941	+	28.63	+	6,676	+	109.2	+	4,281	+	233.7	+	15,898	+	867.8	32
+	81,333	+	11.2	+	54,832	+	8.2	+	21,704	+	3.3	+	157,896	+	24.3	
+	191,334	+	10.3	+	116,234	+	6.6	+	53,461	+	3.1	+	361,649	+	21.2	

‘SUBSIDIARY TABLE III B.—*Distribution of Musalmans by Natural Divisions and Taluks.*

NATURAL DIVISIONS AND TALUKS.	NUMBER OF MAHOMMEDANS IN			
	1901.	1891.	1881.	1875.
1	2	3	4	5
<i>Western Division.</i>				
1. Agastisvaram	3,371	3,387	4,746	3,800
2. Eraniel	3,671	4,065	4,272	4,491
3. Vilavankod	2,507	2,087	2,510	2,367
4. Neyyattinkara	5,908	5,143	5,237	5,206
5. Trivandrum	12,847	9,506	9,559	9,144
6. Chirayinkil	15,981	13,050	13,132	11,695
7. Quilon	14,462	13,650	12,478	10,593
8. Karunagapalli	15,697	13,061	10,775	10,096
9. Kartikapalli	7,833	7,075	5,907	5,456
10. Ambalapuzha	10,093	10,133	5,554	9,420
11. Shertallay	4,759	2,787	3,706	3,638
12. Pgrur	4,702	3,632	2,926	2,905
13. Vaikam	4,475	3,423	3,123	3,048
14. Tiruvalla	2,780	2,175	1,361	1,580
15. Mavelikara	5,203	4,134	4,524	4,393
TOTAL ..	114,289	97,308	89,810	87,832
<i>Eastern Division.</i>				
16. Tovala	1,453	1,184	1,303	1,245
17. Kalkulam	2,839	2,420	2,322	2,134
18. Nedumangal	5,811	3,308	3,627	2,958
19. Kottarakara	5,200	4,550	4,327	4,061
20. Pattanapuram	5,686	4,169	2,565	2,282
21. Shencottah	2,820	1,611	2,145	1,429
22. Kunnattur	3,701	2,759	2,597	2,266
23. Chengannur	3,370	2,843	2,643	2,497
24. Changanachery	4,641	3,420	3,188	3,308
25. Kottayam	1,535	1,151	704	627
26. Ettumanur	685	483	617	528
27. Minachil	1,412	1,064	1,360	1,282
28. Todupuzha	3,205	2,676	2,678	2,389
29. Muvattupuzha	8,287	6,442	5,566	5,377
30. Kunnathol	13,330	11,386	14,523	13,538
31. Alangad	11,955	11,386	6,900	6,152
32. Cardamom Hills	347	643	34	151
TOTAL ..	76,277	61,515	57,099	52,224
Total, State ..	190,566	158,823	146,909	140,056

SUBSIDIARY TABLE III B.—*Distribution of Muslims by Natural Divisions and Taluks.*

VARIATION: INCREASE (+) OR DECREASE (—).										Number.						
1891—1901.		1881—1891.		1875—1881.		1875—1901.										
Number.	Per-centage.	Number.	Per-centage.	Number.	Per-centage.	Number.	Per-centage.									
6	7	8	9	10	11	12	13									
— 16	— 0·5	— 1,859	— 28·6	+	946	+	24·9	— 429	— 11·3	1						
— 394	— 9·7	— 207	— 4·8	—	219	— 4·9	— 820	— 18·3	2							
+	420	+	20·1	— 423	— 16·9	+	143	+	6·0	+	5·9	3				
+	765	+	14·9	— 94	— 1·8	+	31	+	0·6	+	702	+	13·5	4		
+	3,341	+	35·1	— 53	— 0·6	+	415	+	4·5	+	3,703	+	40·5	5		
+	2,931	+	22·5	— 82	— 0·6	+	1,437	+	12·3	+	4,286	+	36·6	6		
+	812	+	5·9	+	1,172	+	9·4	+	1,885	+	17·8	+	3,869	+	36·5	7
+	2,636	+	20·2	+	2,286	+	21·2	+	679	+	6·7	+	5,601	+	55·5	8
+	758	+	10·7	+	1,168	+	19·8	+	451	+	8·3	+	2,377	+	43·6	9
— 40	— 0·4	+	4,579	+	82·4	— 3,866	— 41·0	+	673	+	7·1	10				
+	1,972	+	70·8	— 919	— 24·8	+	68	+	1·9	+	1,121	+	30·8	11		
+	1,070	+	29·5	+	706	+	24·1	+	21	+	0·7	+	1,797	+	61·9	12
+	1,062	+	30·7	+	300	+	9·6	+	75	+	2·5	+	1,427	+	46·8	13
+	605	+	27·8	+	814	+	59·8	— 219	— 13·9	+	1,200	+	75·9	14		
+	1,069	+	25·9	— 390	— 8·6	+	131	+	3·0	+	810	+	18·4	15		
+	16,981	+	17·5	+	7,498	+	8·3	+	1,978	+	2·3	+	26,457	+	30·1	
+	269	+	22·7	— 119	— 9·1	+	58	+	4·7	+	208	+	16·7	16		
+	419	+	17·3	+	98	+	4·2	+	188	+	8·8	+	795	+	33·0	17
+	2,503	+	75·7	— 319	— 8·8	+	669	+	22·6	+	2,853	+	96·5	18		
+	650	+	14·3	+	223	+	5·2	+	266	+	6·6	+	1,139	+	28·0	19
+	1,517	+	36·4	+	1,604	+	62·5	+	283	+	12·4	+	3,404	+	149·2	20
+	1,209	+	75·0	— 534	— 24·9	+	716	+	50·1	+	1,391	+	97·3	21		
+	942	+	34·1	+	162	+	6·2	+	331	+	14·6	+	1,435	+	63·3	22
+	527	+	18·5	+	200	+	7·6	+	146	+	5·8	+	873	+	35·0	23
+	1,221	+	35·7	+	232	+	7·3	— 120	— 3·6	+	1,333	+	40·3	24		
+	384	+	33·4	+	447	+	63·5	+	77	+	12·3	+	908	+	144·8	25
+	202	+	41·8	— 134	— 21·7	+	89	+	16·9	+	157	+	29·7	26		
+	328	+	30·3	— 276	— 20·3	+	78	+	6·1	+	130	+	10·1	27		
+	529	+	19·8	— 2	— 0·1	+	289	+	12·1	+	816	+	34·2	28		
+	1,845	+	28·6	+	876	+	15·7	+	189	+	3·5	+	2,910	+	54·1	29
+	1,944	+	17·1	— 3,137	— 21·6	+	985	+	7·3	— 208	— 1·5	30				
+	569	+	5·0	+	4,486	+	65·0	+	748	+	12·2	+	5,803	+	94·3	31
— 296	— 46·0	+	609	+	1,791·2	— 117	— 77·5	+	196	+	128·6	32				
+	14,762	+	24·0	+	4,416	+	7·7	+	4,975	+	9·3	+	24,053	+	46·1	
+	31,743	+	20·0	+	11,914	+	8·1	+	6,853	+	4·9	+	50,510	+	36·1	

SUBSIDIARY TABLE III C.—*Distribution of Christians by
Natural Divisions and Taluks.*

NATURAL DIVISIONS AND TALUKS.	NUMBER OF CHRISTIANS IN			
	1901.	1891.	1881.	1875.
1	2	3	4	5
<i>Western Division.</i>				
1. Agastisvaram	21,047	15,220	16,037	16,747
2. Eraniel	31,087	26,650	32,257	32,747
3. Vilavankod	17,467	9,716	13,949	18,814
4. Neyyattinkara	24,778	11,994	15,709	15,983
5. Trivandrum	14,226	8,963	8,970	8,571
6. Chirayinkil	2,403	1,840	1,911	1,791
7. Quilon	20,553	17,538	13,877	13,651
8. Kyrunagapalli	10,947	8,797	7,394	7,348
9. Kartikapalli	9,263	8,026	6,686	6,518
10. Ambalapuzha	26,296	20,952	19,441	17,907
11. Shertallay	32,933	24,913	26,416	26,090
12. Parur	21,261	17,315	17,690	17,165
13. Vaikam	14,519	11,501	11,270	9,398
14. Tiruvalla	55,866	42,256	32,491	31,332
15. Mavelikara	18,612	14,485	15,739	14,401
TOTAL ..	321,258	240,166	239,837	238,463
<i>Eastern Division.</i>				
16. Tovala	4,784	1,745	2,615	2,328
17. Kalkulam	15,332	9,937	12,246	16,976
18. Nedumangud	3,328	1,423	871	1,120
19. Kottarakara	11,255	9,574	6,214	5,940
20. Pattanapuram	4,975	3,825	3,790	3,391
21. Shencottah	1,058	444	819	677
22. Kunnattur	11,442	8,822	9,889	6,084
23. Chengannur	33,420	25,322	20,132	17,153
24. Changanachery	39,284	26,604	25,096	21,752
25. Kottayam	36,644	26,187	21,567	18,905
26. Ettumanur	40,560	30,984	27,265	25,251
27. Minachil	38,815	31,095	26,920	23,195
28. Todupuzha	10,909	7,812	6,272	5,690
29. Muvattupuzha	55,318	43,644	39,288	34,147
30. Kunnatnad	41,825	36,547	30,866	24,721
31. Alangad	23,894	21,513	24,774	22,725
32. Cardamom Hills	3,286	1,267	81	506
TOTAL ..	376,129	286,745	258,705	230,560
Total, State ..	697,387	526,911	498,542	469,023

SUBSIDIARY TABLE III C — *Distribution of Christians by
Natural Divisions and Taluks.*

VARIATION: INCREASE (+) OR DECREASE (—).									Number.
1891—1901.		1881—1891.		1875—1881.		1875—1901.			
Number.	Per-centage.	Number.	Per-centage.	Number.	Per-centage.	Number.	Per-centage.		
6	7	8	9	10	11	12	13		
+ 5,827	+ 38.3	— 817	— 5.1	— 710	— 4.2	+ 4,300	+ 25.7	1	
+ 4,437	+ 16.6	— 5,607	— 17.4	— 490	— 1.5	— 1,680	— 5.1	2	
+ 7,751	+ 79.8	— 4,233	— 30.3	— 4,865	— 25.9	— 1,347	— 7.2	3	
+ 12,784	+ 108.6	— 3,715	— 23.6	— 274	— 1.7	+ 8,795	+ 55.0	4	
+ 5,263	+ 58.7	— 7	— 0.1	+ 399	+ 4.7	+ 5,655	+ 66.0	5	
+ 563	+ 30.6	— 71	— 3.7	+ 120	+ 6.7	+ 612	+ 34.2	6	
+ 3,015	+ 17.2	+ 3,661	+ 26.4	+ 226	+ 1.7	+ 6,902	+ 50.6	7	
+ 2,150	+ 24.4	+ 1,403	+ 19.0	+ 46	+ 0.6	+ 3,599	+ 49.0	8	
+ 1,237	+ 15.4	+ 1,340	+ 20.0	+ 168	+ 2.6	+ 2,745	+ 42.1	9	
+ 5,344	+ 25.5	+ 1,511	+ 7.8	+ 1,534	+ 8.6	+ 8,380	+ 46.8	10	
+ 8,020	+ 32.2	— 1,503	— 5.7	+ 326	+ 1.2	+ 6,843	+ 26.2	11	
+ 3,946	+ 22.6	— 375	— 2.1	+ 525	+ 3.1	+ 4,006	+ 23.9	12	
+ 3,018	+ 26.2	+ 231	+ 2.0	+ 1,872	+ 19.9	+ 5,121	+ 54.5	13	
+ 13,610	+ 32.2	+ 9,765	+ 30.1	+ 1,150	+ 3.7	+ 21,534	+ 78.3	14	
+ 4,127	+ 28.5	— 1,254	— 8.0	+ 1,338	+ 9.3	+ 3,211	+ 29.2	15	
+ 81,092	+ 33.8	+ 329	+ 0.1	+ 1,374	+ 0.6	+ 82,795	+ 34.7		
+ 3,039	+ 174.2	— 870	— 33.3	+ 287	+ 12.3	+ 2,456	+ 105.5	16	
+ 5,395	+ 54.3	— 2,309	— 18.9	— 4,730	— 27.9	— 1,644	— 9.7	17	
+ 1,905	+ 133.9	+ 552	+ 63.4	— 249	— 22.2	+ 2,208	+ 197.1	18	
+ 1,681	+ 17.6	+ 3,360	+ 54.1	+ 274	+ 4.6	+ 5,315	+ 89.5	19	
+ 1,150	+ 30.1	+ 35	+ 0.9	+ 399	+ 11.8	+ 1,584	+ 46.7	20	
+ 614	+ 138.3	— 375	— 45.8	+ 142	+ 21.0	+ 381	+ 56.3	21	
+ 2,620	+ 29.7	— 1,067	— 10.8	+ 3,805	+ 62.5	+ 5,358	+ 88.1	22	
+ 8,098	+ 32.0	+ 5,190	+ 25.8	+ 2,979	+ 17.4	+ 16,267	+ 94.8	23	
+ 12,680	+ 47.7	+ 1,508	+ 6.0	+ 3,344	+ 15.4	+ 17,532	+ 80.6	24	
+ 10,457	+ 39.1	+ 4,620	+ 21.4	+ 2,662	+ 14.1	+ 17,739	+ 93.8	25	
+ 9,576	+ 30.9	+ 3,719	+ 13.6	+ 2,014	+ 8.0	+ 15,309	+ 60.6	26	
+ 7,720	+ 24.8	+ 4,175	+ 15.5	+ 3,725	+ 16.1	+ 15,620	+ 67.3	27	
+ 3,097	+ 39.6	+ 1,540	+ 24.6	+ 582	+ 10.2	+ 5,219	+ 91.7	28	
+ 11,674	+ 26.7	+ 4,356	+ 11.1	+ 5,141	+ 15.1	+ 21,171	+ 62.0	29	
+ 5,278	+ 14.4	+ 5,681	+ 18.4	+ 6,145	+ 24.9	+ 17,104	+ 69.2	30	
+ 2,881	+ 11.1	— 3,261	— 13.2	+ 2,049	+ 9.0	+ 1,169	+ 5.1	31	
+ 2,019	+ 158.4	+ 1,186	+ 146.2	— 424	— 84.0	+ 2,781	+ 550.7	32	
+ 89,394	+ 31.2	+ 28,040	+ 10.8	+ 28,145	+ 12.2	+ 145,599	+ 63.1		
+ 170,478	+ 22.4	+ 28,369	+ 5.7	+ 29,519	+ 6.3	+ 228,364	+ 46.7		

SUBSIDIARY TABLE IV.—*Distribution of Christians by Race and Denomination.*

DENOMINATION.	FOREIGN.		EURASIAN.		NATIVE.		TOTAL.	PER- CENT- AGE OF EACH SECT TO THE TOTAL.
	Males.	Fe- males	Males	Fe- males	Males.	Females.		
1	2	3	4	5	6	7	8	9
1. Anglican Communion	229	138	137	135	39,900	38,257	78,886	11.3
2. Baptist ... ..	..	..	..	..	48	32	80	..
3. Congregationalist	1	..	..	..	2	8	11	..
4. Indefinite beliefs ... ..	..	..	..	..	541	510	1,051	2
5. Luthern and allied denominations	7	..	..	..	2	2	11	..
6. Methodist ... ..	..	..	..	..	3	..	3	..
7. Minor Denomination	13	5	1	4	3,372	3,331	6,726	10
8. Presbyterian	10	3	3	6	3	1	26	..
9. Roman	60	46	579	532	65,733	65,638	132,588	190
10. Salvationist	4	5	..	..	1,710	1,828	3,547	5
11. Syrian (Jacobite)	1	..	..	..	92,633	89,298	181,932	261
12. Syrian (Reformed) ... ..	..	..	..	..	19,153	18,046	37,199	53
13. Syro-Roman ... ..	..	..	..	..	118,283	114,156	232,439	333
14. Denominations not returned ...	10	2	55	37	11,954	10,830	22,888	33
TOTAL ...	335	199	775	714	353,427	341,937	697,387	100.0

SUBSIDIARY TABLE V.—*Distribution by principal Religions of 10,000 of the Population of each Natural Division and Taluks.—I. Western Division.*

NATURAL DIVISION AND TALUKS.	HINDUS.				MUSALMANS.				CHRISTIANS.	
	Proportion per 10,000.				Proportion per 10,000.				Proportion per 10,000.	
	1901.	1891.	1881.	1875.	1901.	1891.	1881.	1875.	1901.	1891.
1	2	3	4	5	6	7	8	9	10	11
<i>Western Division.</i>										
1. Agastisvaram ..	7,388.8	7,867.2	7,368.6	7,482.4	360.5	388.2	600.9	465.6	2,250.7	1,744.6
2. Eraniel ..	6,844.8	7,077.5	6,741.9	6,511.1	333.2	386.8	381.0	420.8	2,822.0	2,535.7
3. Vilavankod ..	7,490.2	8,277.5	7,638.2	6,954.7	315.0	304.6	360.2	340.3	2,194.8	1,417.9
4. Neyyattinkara ..	7,807.4	8,452.7	8,102.9	8,003.4	422.1	464.4	474.3	490.5	1,770.5	1,082.9
5. Trivandrum ..	7,982.5	8,350.0	8,200.8	8,235.8	957.3	849.2	928.2	910.6	1,060.1	800.7
6. Chirayinkil ..	8,370.5	8,480.5	8,272.3	8,467.4	1,416.5	1,331.7	1,508.2	1,320.9	998.5	1,87.8
7. Quilon ..	7,298.8	7,441.4	7,570.2	7,714.8	1,115.4	1,119.5	1,150.4	1,067.5	1,585.2	1,438.3
8. Karunagapalli ..	7,856.7	7,991.5	8,201.8	8,172.8	1,262.7	1,200.2	1,066.4	1,057.5	880.6	808.3
9. Kartikapalli ..	8,233.1	8,357.7	8,463.7	8,508.1	809.5	769.4	720.6	679.8	957.4	872.9
10. Ambalapuzha ..	6,564.6	6,719.1	7,315.4	6,930.3	952.8	1,069.5	596.5	1,058.2	2,482.5	2,211.4
11. Shertallay ..	7,324.4	7,637.7	7,350.7	7,413.1	337.8	237.7	325.9	472.2	2,337.6	2,124.6
12. Parur ..	6,306.0	6,446.9	6,657.7	6,651.2	665.6	612.7	472.2	482.9	3,009.6	2,921.0
13. Vaikam ..	7,994.8	8,149.0	8,116.4	8,275.0	472.4	424.6	408.7	422.5	1,532.8	1,426.4
14. Tiruvalla ..	5,898.3	6,362.3	6,713.6	6,635.5	197.3	178.1	132.1	161.5	3,364.2	3,459.6
15. Mavelikara ..	7,956.5	8,203.1	8,186.4	8,278.8	446.5	399.0	404.9	402.3	1,597.0	1,397.9
TOTAL ..	7,422.8	7,721.9	7,665.8	7,630.7	676.0	656.6	635.7	637.6	2,900.3	1,620.6

SUBSIDIARY TABLE V.—*Distribution by principal Religions of 10,000 of the Population of each Natural Division and Taluks.—I. Western Division.*

NATURAL DIVISION AND TALUKS.	CHRISTIANS.		ANIMISTS.	VARIATION PER 10,000: INCREASE (+) OR DECREASE (-).						
	Proportion per 10,000.		Proportion per 10,000.	1875 to 1891.			1891 to 1901.			
	1881.	1875.	1901.	Hindus.	Musal- mans.	Chris- tians.	Hindus.	Musal- mans.	Chris- tians.	
	1	12	13	14	15	16	17	18	19	20
Western Division.										
1. Agastisvaram ..	2,030.5	2,062.0	..	+ 384.8	- 77.4	- 307.4	- 478.4	- 27.7	+ 306.1	
2. Eraniel	2,877.1	3,068.1	..	+ 566.4	- 34.0	- 532.4	- 232.7	- 53.6	+ 286.3	
3. Vilavankod ..	2,001.6	2,705.0	132.8	+ 1,322.8	- 35.7	- 1,287.1	- 787.3	+ 10.4	+ 776.9	
4. Neyyattinkara ..	1,422.8	1,506.0	144.2	+ 449.3	- 26.1	- 423.1	- 645.3	- 43.3	+ 687.6	
5. Trivandrum ..	871.0	853.6	18.5	+ 114.2	- 61.4	- 52.9	- 367.5	+ 108.1	+ 259.4	
6. Chirayinkil ..	219.5	203.6	100.9	+ 13.1	+ 2.7	- 15.8	- 110.0	+ 84.8	+ 25.2	
7. Quilon	1,279.3	1,286.7	197.8	- 273.4	+ 121.0	+ 151.6	- 142.6	- 4.1	+ 146.9	
8. Karunagapalli ..	731.8	769.7	33.4	- 181.4	+ 142.7	+ 38.8	- 134.8	+ 62.5	+ 72.3	
9. Kartikapalli ..	815.7	812.1	5.7	- 150.4	+ 89.6	+ 60.8	- 124.6	+ 40.1	+ 84.5	
10. Ambalapuzha ..	2,088.1	2,011.5	.1	- 211.2	+ 11.3	+ 199.9	- 154.5	- 116.7	+ 271.1	
11. Shertallay ..	2,323.2	2,270.1	.3	+ 224.6	- 78.8	- 145.5	- 313.3	+ 100.1	+ 212.9	
12. Parur	2,864.8	2,853.4	..	- 204.3	+ 129.8	+ 67.6	- 140.9	+ 52.9	+ 88.6	
13. Vaikam	1,474.9	1,302.5	..	- 126.0	+ 2.1	+ 123.9	- 154.2	+ 47.8	+ 106.4	
14. Tiruvalla ..	3,154.4	3,203.0	30.1	- 273.2	+ 16.6	+ 256.6	- 524.0	+ 19.2	+ 584.6	
15. Mavelikara ..	1,408.7	1,318.9	130.1	- 75.7	- 3.3	+ 79.0	- 246.6	+ 47.5	+ 199.1	
TOTAL ..	1,697.8	1,731.1	55.6	+ 91.2	+ 19.0	- 110.5	- 299.1	+ 19.4	+ 279.7	

[NOTE.—As Animists have not been separately shown at the previous Censuses, figures for Hindus and Animists together are given in this Table for purposes of comparison.]

SUBSIDIARY TABLE V.—*Distribution by principal Religions of 10,000 of the Population of each Natural Division and Taluks—II. Eastern Division.*

NATURAL DIVISION AND TALUKS.	HINDUS.				MUSALMANS.				CHRISTIANS.	
	Proportion per 10,000.				Proportion per 10,000.				Proportion per 10,000.	
	1901.	1891.	1881.	1875.	1901.	1891.	1881.	1875.	1901.	1891.
1	2	3	4	5	6	7	8	9	10	11
<i>Eastern Division.</i>										
16. Tovala ..	8,075.6	9,015.5	8,705.2	8,794.3	448.3	398.0	430.6	420.1	1,476.1	586.5
17. Kalkulam ..	7,413.3	7,922.3	7,608.2	6,925.0	404.1	406.9	381.2	343.4	2,182.6	1,670.8
18. Nedumangal ..	8,651.5	9,147.5	9,138.5	9,144.5	867.4	596.1	694.7	620.5	491.1	256.4
19. Kottarakara ..	7,864.3	8,025.1	8,115.1	8,117.9	674.7	636.2	773.7	764.3	1,460.5	1,339.7
20. Pattanapuram ..	7,845.7	7,973.5	8,286.4	8,459.1	1,147.0	1,056.9	692.0	619.8	1,003.5	969.6
21. Shencottah ..	9,004.1	9,359.6	9,027.5	9,267.6	723.6	502.0	703.8	497.0	271.5	138.4
22. Kunnattur ..	8,153.6	8,425.0	8,008.6	8,607.1	451.3	375.2	414.2	378.0	1,395.1	1,190.8
23. Chengannur ..	6,610.4	7,002.4	7,198.7	7,414.4	310.5	302.6	325.1	328.6	3,079.1	2,695.0
24. Changanachery ..	5,542.4	5,981.9	6,185.8	6,390.1	492.1	457.7	429.9	476.5	4,165.5	3,560.4
25. Kottayam ..	5,952.5	6,453.9	6,571.5	6,791.0	162.7	149.3	108.4	103.0	3,884.8	3,396.8
26. Ettumanur ..	5,652.4	6,106.7	6,473.2	6,647.3	72.2	59.7	78.1	68.7	4,275.4	3,833.6
27. Minachil ...	4,310.7	4,634.7	5,047.4	5,303.9	199.7	180.7	238.2	241.2	5,489.6	5,184.6
28. Todupuzha ..	5,666.7	5,838.4	6,320.1	6,540.5	984.0	1,061.8	1,101.1	1,023.0	3,349.3	3,099.8
29. Muvattupuzha ..	5,020.0	5,137.7	5,301.3	5,688.7	648.8	625.4	583.0	586.5	4,331.2	4,236.9
30. Kunnatnad ..	5,586.7	5,797.2	5,859.6	6,048.9	1,066.6	998.3	1,324.8	1,395.4	3,346.7	3,204.5
31. Alangad ..	5,148.4	5,363.2	5,255.6	5,550.7	1,617.7	1,604.6	1,033.7	947.9	3,233.3	3,031.8
32. Cardamom Hills	8,212.5	8,695.3	9,815.3	7,363.4	160.7	437.2	54.6	606.9	1,522.1	861.4
TOTAL ..	6,411.9	6,762.7	6,805.2	6,971.1	604.6	571.8	577.6	559.2	2,881.5	2,665.4
Total, State ...	6,990.8	7,318.4	7,311.5	7,364.2	645.5	621.0	611.8	605.9	2,362.3	2,060.1

SUBSIDIARY TABLE V.—*Distribution by principal Religions of 10,000 of the Population of each Natural Division and Taluks.—II. Eastern Division.*

NATURAL DIVISION AND TALUKS.	CHRISTIANS.		ANIMISTS.	VARIATION PER 10,000: INCREASE (+) OR DECREASE (-).					
	Proportion per 10,000.		Proportion per 10,000.	1875 to 1891.			1891 to 1901.		
	1881.	1875.	1901.	Hindus.	Musal- mans.	Chris- tians.	Hindus.	Musal- mans.	Chris- tians.
1	12	13	14	15	16	17	18	19	20
<i>Eastern Division.</i>									
16. Tovala ..	864.2	785.6	31.8	+ 221.2	- 22.1	- 199.1	- 939.9	+ 50.3	+ 889.6
17. Kalkulam ..	2,010.6	2,731.6	144.8	+ 997.3	+ 63.5	- 1,060.8	- 509.0	- 2.8	+ 511.8
18. Nedumangal ..	168.8	235.0	551.4	+ 30	- 24.4	+ 21.4	- 496.0	+ 261.3	+ 234.7
19. Kottarakara ..	1,111.2	1,117.9	399.0	- 92.8	+ 128.1	+ 220.8	- 160.8	+ 38.5	+ 121.8
20. Pattanapuram ..	1,022.6	921.1	1,220.0	- 485.6	+ 437.1	+ 48.5	- 127.8	+ 90.1	+ 33.9
21. Shencottah ..	268.7	235.4	5.1	+ 92.0	+ 5.0	- 97.0	- 355.5	+ 221.6	+ 133.1
22. Kunnattur ..	1,577.2	1,014.9	21.0	- 182.1	- 2.8	+ 184.9	- 271.4	+ 76.1	+ 195.8
23. Chengannur ..	2,476.2	2,257.0	72.2	- 412.0	- 26.0	+ 438.0	- 392.0	+ 7.9	+ 884.1
24. Changanachery ..	3,344.3	3,133.4	64.6	- 408.2	- 18.8	+ 427.0	- 639.5	+ 34.4	+ 605.1
25. Kottayam ..	3,320.1	3,106.0	7.6	- 337.1	+ 46.3	+ 280.8	- 501.4	+ 13.4	+ 488.0
26. Ettumanur ..	3,448.7	3,284.0	8.1	- 540.6	- 9.0	+ 549.6	- 454.3	+ 125	+ 441.8
27. Minachil ..	4,714.4	4,364.9	29.3	- 759.2	- 60.5	+ 819.7	- 324.0	+ 19.0	+ 306.0
28. Todupuzha ..	2,578.8	2,436.5	152.0	- 702.1	+ 38.8	+ 663.3	- 171.7	- 77.8	+ 249.5
29. Muvattupuzha ..	4,115.7	3,724.8	42.4	- 551.0	+ 38.9	+ 512.1	- 117.7	+ 23.4	+ 94.3
30. Kunnatnad ..	2,815.6	2,548.2	6.4	- 251.7	- 397.1	+ 656.3	- 210.5	+ 68.3	+ 142.2
31. Alangad ..	3,711.3	3,501.4	..	- 187.5	+ 656.7	- 469.6	- 214.8	+ 13.1	+ 201.5
32. Cardamom Hills	130.1	2,029.7	789.3	+ 1,331.9	- 169.7	- 1,168.3	- 482.8	- 276.5	+ 660.7
TOTAL ..	2,617.2	2,468.9	148.6	- 208.4	+ 12.6	+ 196.5	- 350.8	+ 32.6	+ 316.1
Total, State ...	2,076.3	2,029.2	95.5	- 45.8	+ 15.1	+ 30.9	- 327.6	+ 24.5	+ 308.2

SUBSIDIARY TABLE VI.—*Statement showing the classification of Christian sects.*

SECT RETURNED IN THE CENSUS SCHEDULE.	STRENGTH OF SECT.	SECT UNDER WHICH INCLUDED IN TABLE XVII.
1	2	3
1. Anglican Church.. .. .	10,384	Anglican Communion.
2. Baptist	80	Baptist.
3. Brother Mission	21	Minor Denominations.
4. Church Mission	6,907	Anglican Communion.
5. Church of America	31	Anglican Communion.
6. Church of England	1,744	Anglican Communion.
7. Church of Ireland	2	Anglican Communion.
8. Church of Scotland	10	Presbyterian.
9. Congregationalist	11	Congregationalist.
10. Episcopalian	2	Anglican Communion.
11. Free Church	3	Presbyterian.
12. Heathen Convert.. .. .	1	Minor Denominations.
13. London Mission	6,698	Minor Denominations.
14. Lutheran	11	Lutheran and allied denominations.
15. Methodist	3	Methodist.
16. Presbyterian	6	Presbyterian.
17. Protestant.. .. .	59,810	Anglican Communion.
18. Roman Catholics.. .. .	132,598	Roman.
19. Salvationist	3,547	Salvationist.
20. Scotch Mission	7	Presbyterian.
21. S. P. C. Mission	6	Anglican Communion.
22. Syrian (Jacobite).. .. .	181,332	Syrian (Jacobite).
23. Syrian (Reformed)	37,199	Syrian (Reformed).
24. Syro-Roman	232,439	Syro-Roman.
25. Undenominational	6	Minor Denominations.
26. Yuyómayam	1,051	Indefinite Beliefs.

SUBSIDIARY TABLE VII.—*Percentage of Urban Population following each main Religion.*

Towns.	HINDU.			MUSALMAN.			CHRISTIAN.		
	Persons.	Males.	Females	Persons.	Males.	Females	Persons.	Males.	Females
1	2	3	4	5	6	7	8	9	10
1. Nagorcoil	77·7	77·7	77·8	10·0	9·8	10·1	12·3	12·5	12·1
2. Trivandrum	82·7	82·5	82·8	7·1	7·4	6·7	10·2	10·0	10·5
3. Quilon	53·9	53·5	54·2	19·2	19·9	18·6	26·9	26·6	27·2
4. Kayankulum	62·3	61·4	63·1	19·1	19·8	18·4	18·6	18·8	18·5
5. Alleppey	47·9	48·5	47·3	28·7	27·7	29·7	23·4	23·8	23·0
6. Parur	76·3	75·8	76·8	7·5	7·6	7·4	15·2	15·5	14·8
7. Shencottah	90·6	90·1	91·2	8·8	9·2	8·4	·6	·7	·4
8. Changanachery	51·3	50·0	52·6	12·8	13·0	12·5	35·9	37·0	34·9
9. Kottayam	53·6	52·6	54·7	3·8	4·1	3·6	42·6	43·3	41·7
Total, State ...	68·9	68·5	69·3	12·1	12·2	12·0	18·9	19·2	18·6

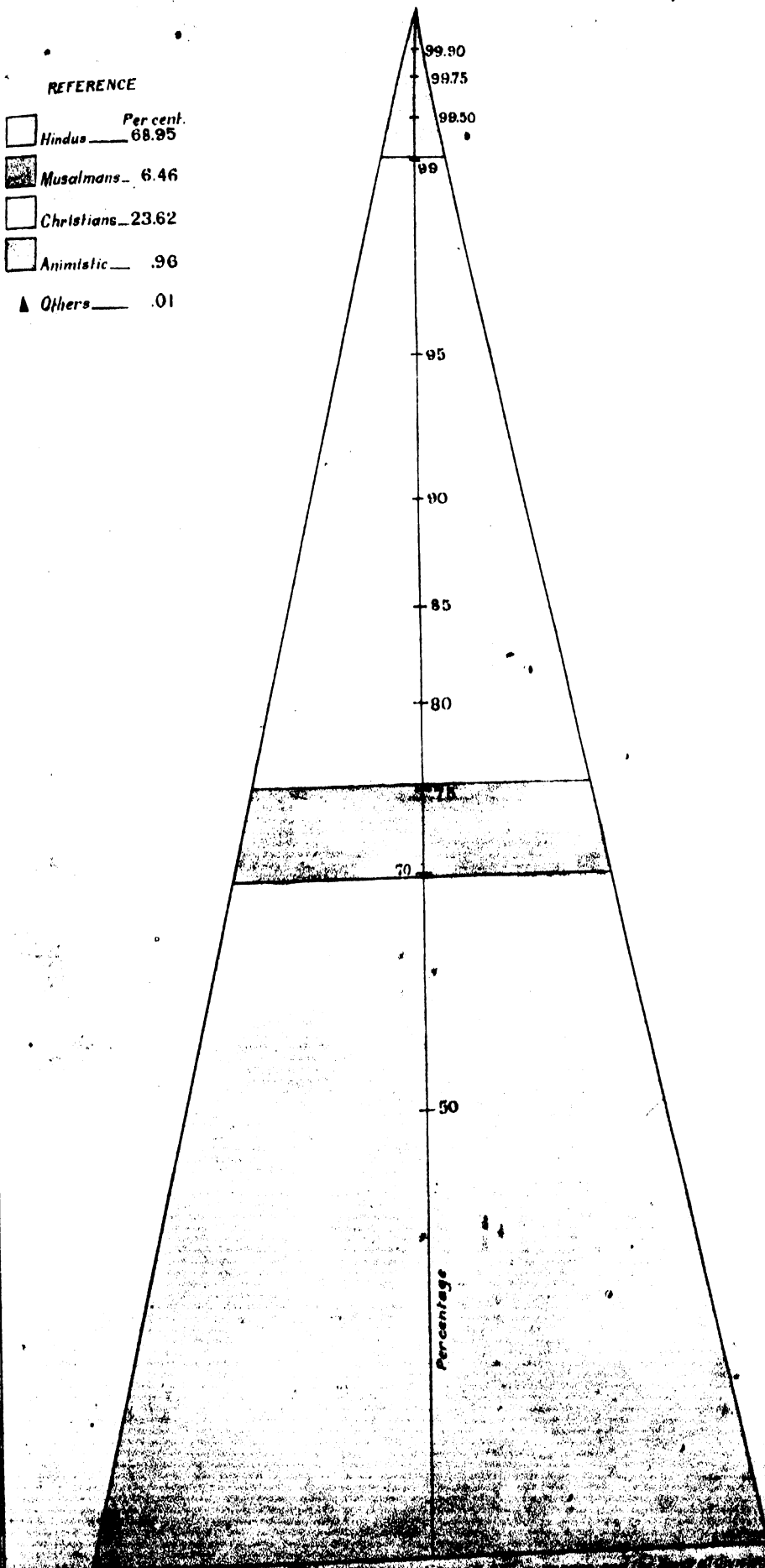
SUBSIDIARY TABLE VIII.—Percentage of main Religionists in the Urban population of each Taluk.

TALUKS.	POPULATION.			HINDU.			MUSALMAN.			CHRISTIAN.		
	Persons.	Males.	Fe- males.	Persons.	Males.	Fe- males.	Persons.	Males.	Fe- males.	Persons.	Males.	Fe- males.
1	2	3	4	5	6	7	8	9	10	11	12	13
1. Agastievaram	27.6	27.7	27.5	29.0	29.0	29.0	76.2	76.8	75.7	15.0	15.5	14.7
2. Trivandrum ..	43.1	44.1	42.1	44.8	45.7	43.8	31.8	33.6	29.8	41.6	42.2	40.9
3. Quilon	12.1	12.4	11.8	9.2	9.4	8.9	20.9	21.5	20.4	20.5	20.7	20.3
4. Kartikapalli ..	5.7	5.9	5.5	4.4	4.5	4.2	13.0	13.2	12.8	11.1	11.2	10.9
5. Ambalapuzha	22.8	23.1	22.5	16.7	17.3	16.2	67.8	66.6	69.1	21.3	21.6	21.0
6. Parur	18.3	18.7	18.0	22.2	22.6	21.8	20.8	21.1	20.5	9.3	9.6	8.9
7. Shencottah ..	23.2	21.7	24.7	23.4	21.9	24.8	28.2	26.1	30.6	4.8	5.5	4.0
8. Changanachery	15.1	14.8	15.4	14.7	14.2	15.3	39.3	37.2	41.7	13.0	13.1	13.0
9. Kottayam ..	18.6	18.8	18.4	16.8	16.7	16.9	43.6	44.6	42.8	20.4	21.0	19.7
Total, State.	6.2	6.3	6.2	6.2	6.3	6.2	11.6	11.6	11.7	5.0	5.1	4.9

[NOTE:—For the purpose of this Table the Towns of Alleppey and Kayankulam are taken as lying wholly within the Taluks of Ambalapuzha and Kartikapalli respectively.]

Diagram No. 4

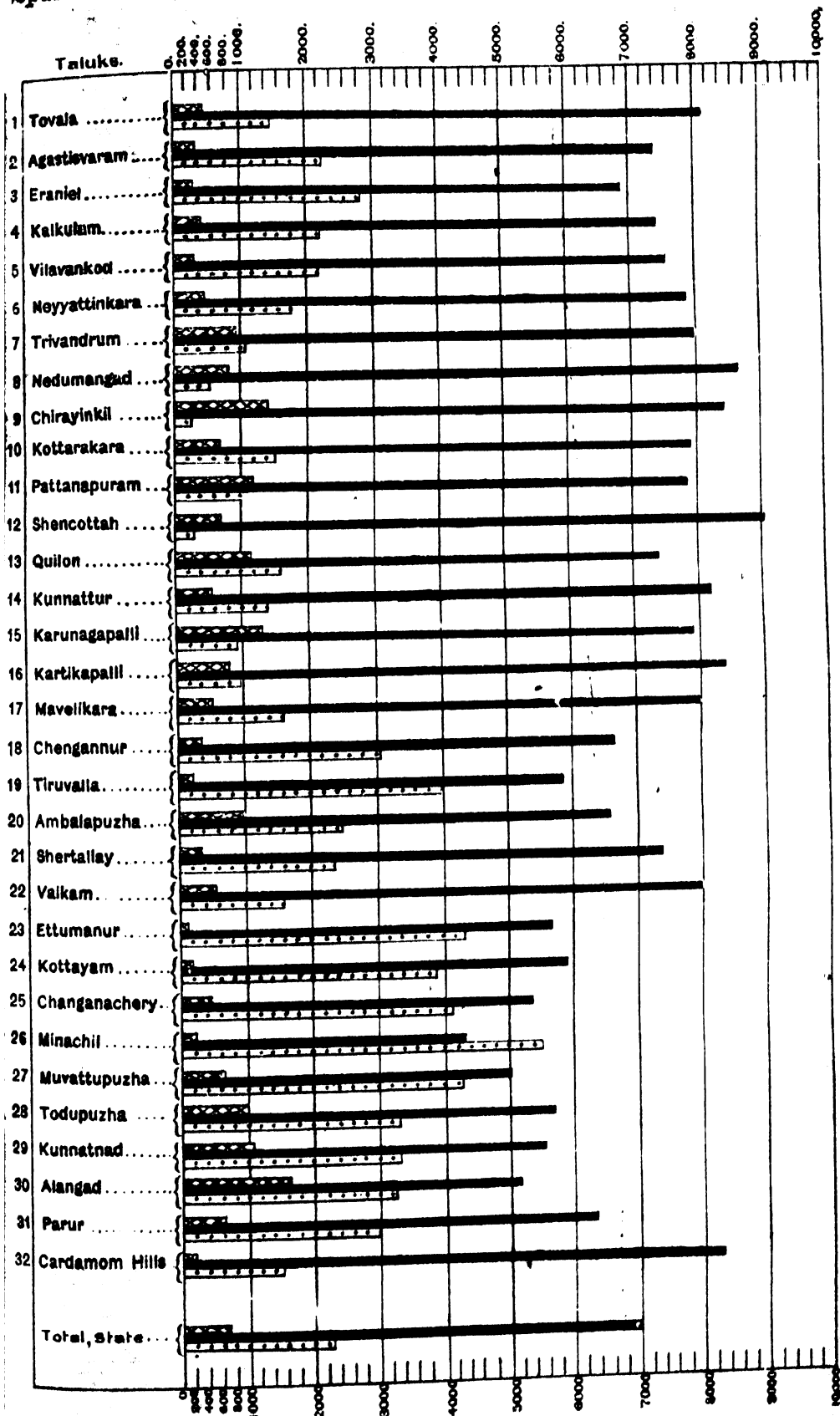
Showing Proportion of the population returning each religion.



The triangle represents the proportion of the population returning each religion.

Diagram No 5.

Showing for each Taluk, the distribution, per 10000 of the population, of Hindus (including Animists), Musalmans and Christians.



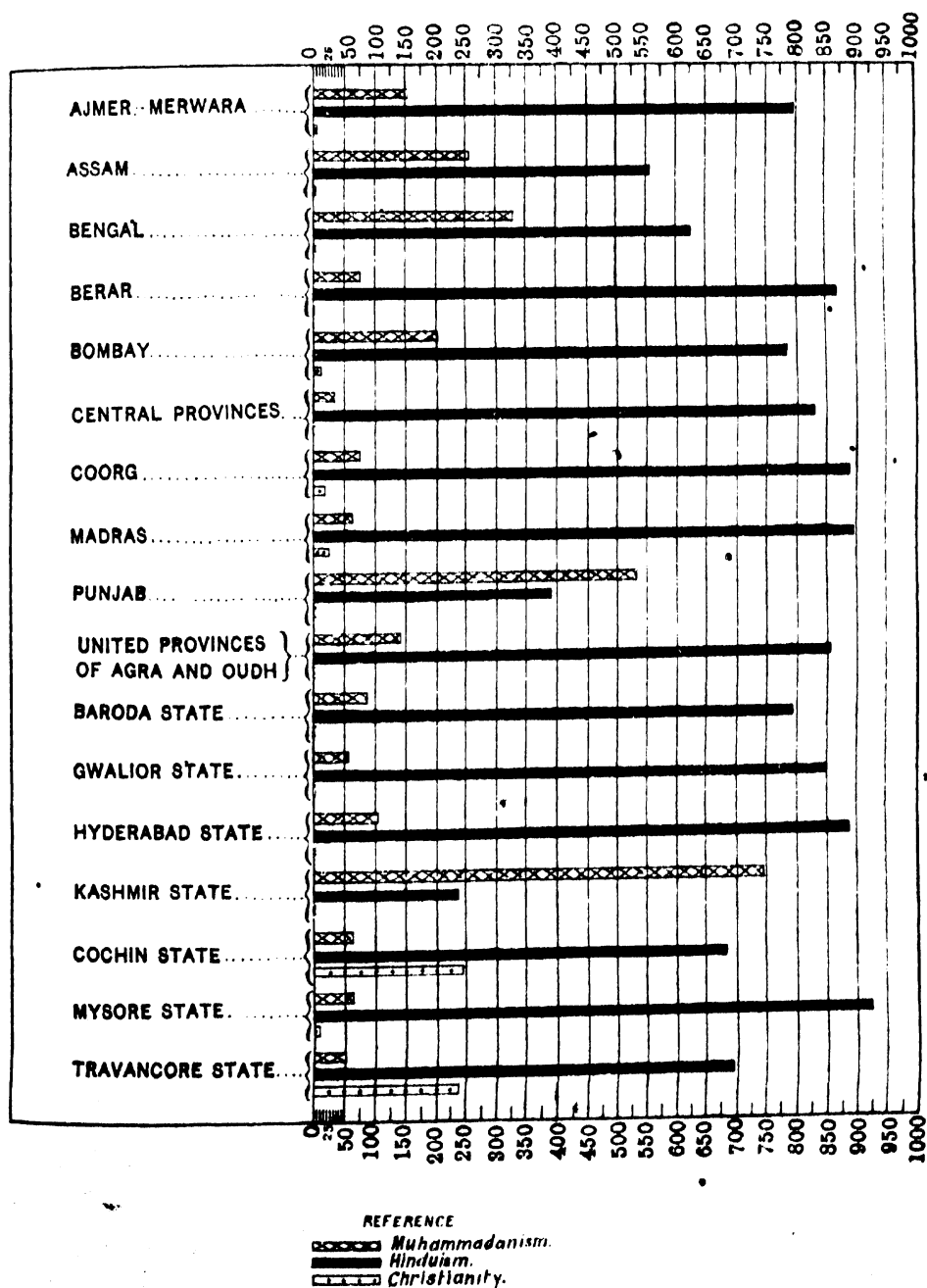
REFERENCE

Hindu. Musalman. Christian.

Chapter. III.

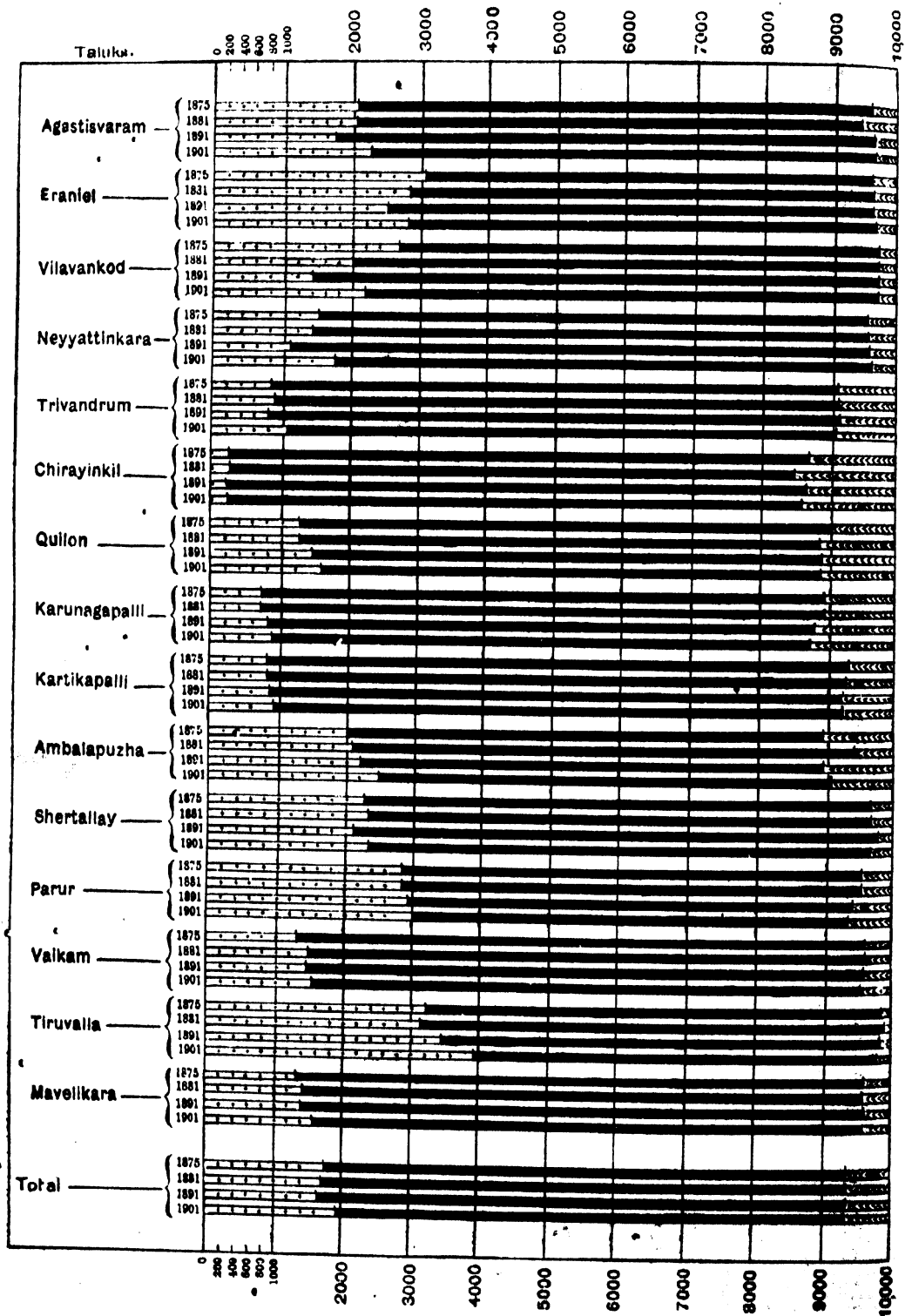
Diagram N^o 6.

Showing the distribution, per 1000 of the population of Hinduism, Mahommedanism and Christianity, in Travancore and other States & Provinces.



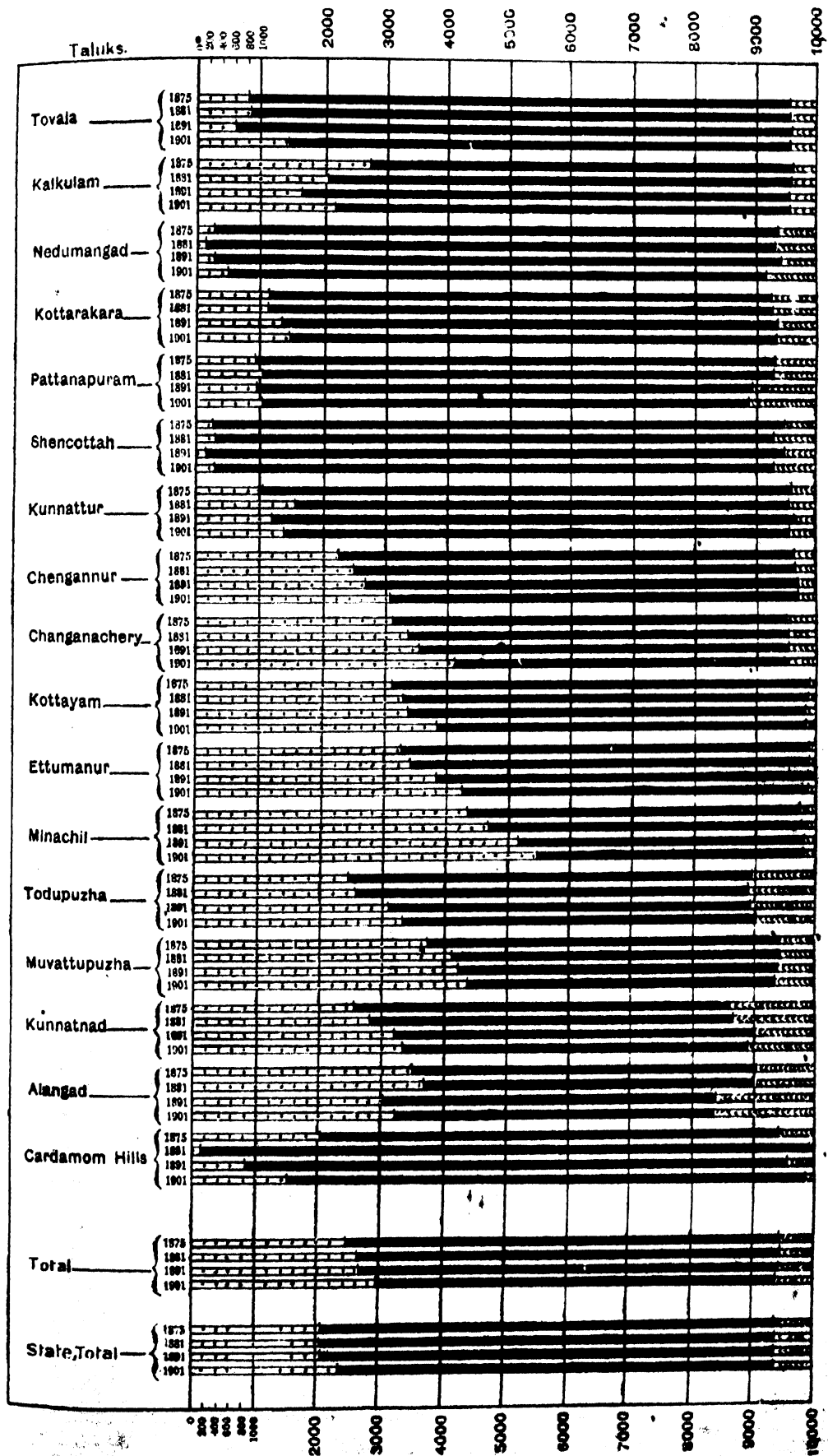
Comparing the proportion
Musalmans & Christians
at the Censuses

WESTERN DIVISION



(Including Animists)
of the population
1891 & 1901.

EASTERN DIVISION



Chapter. III.

Diagram. No 8.

Showing the distribution of Christianity by sects.

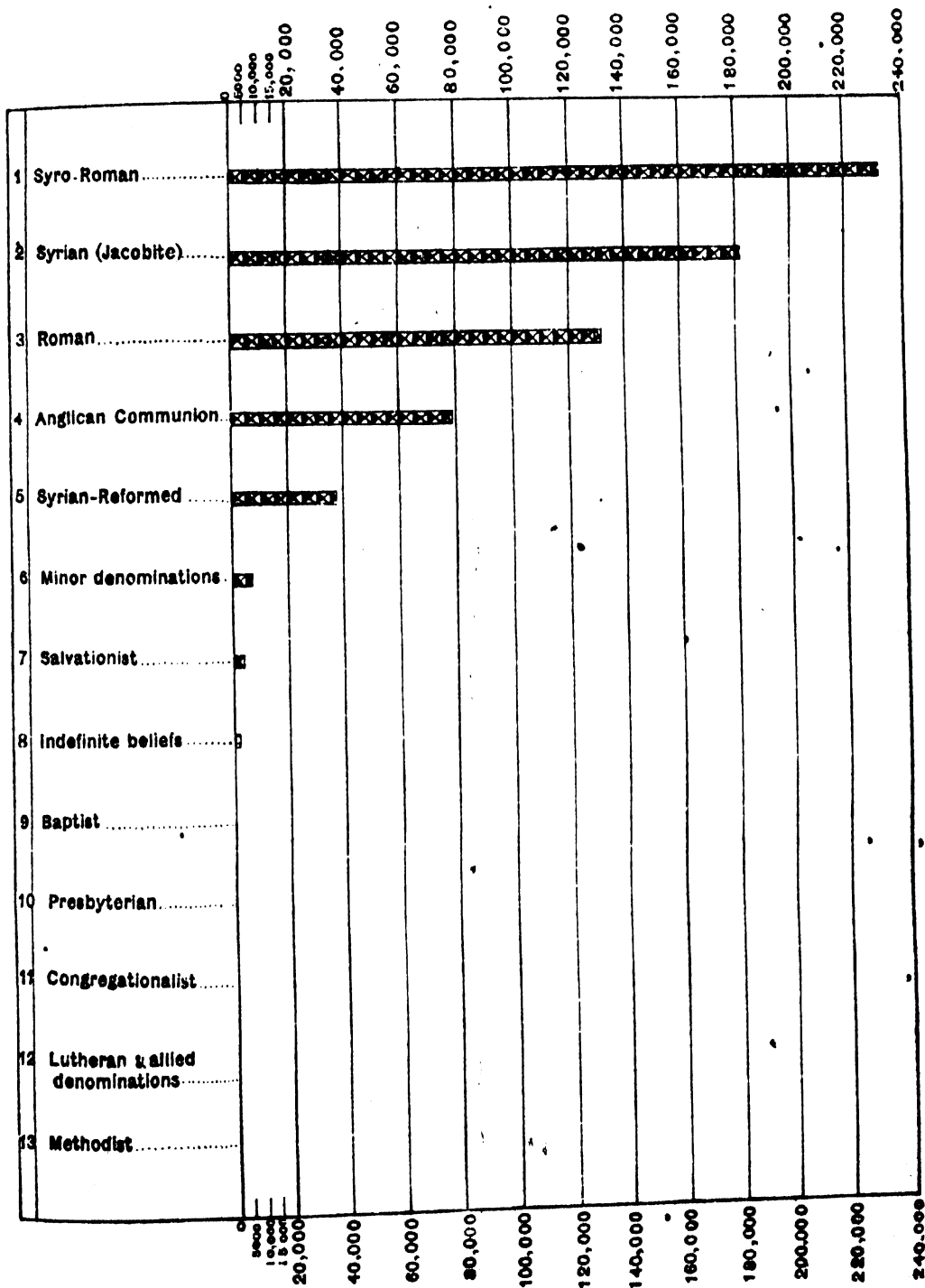
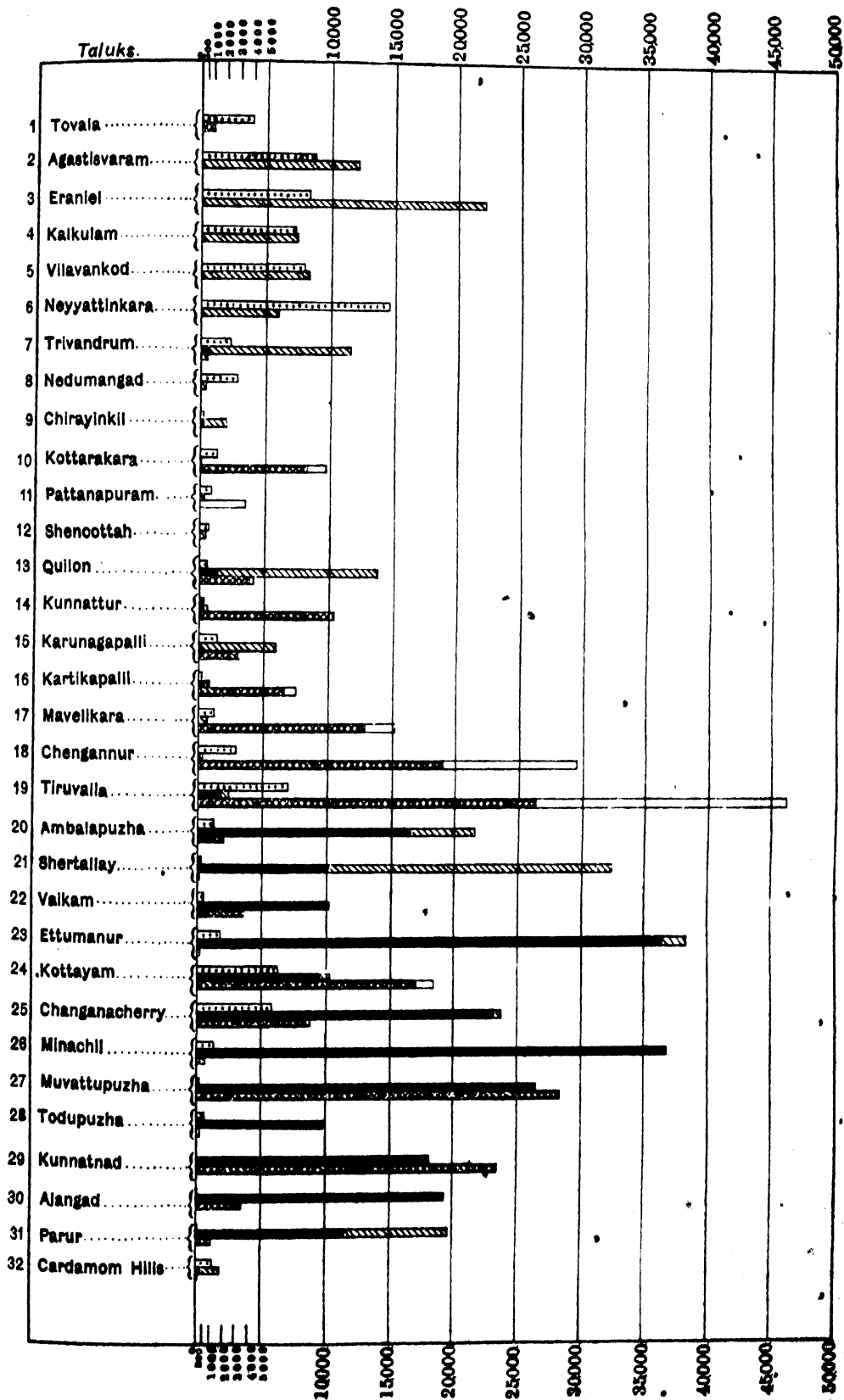


Diagram No 9.

Showing the Talukwar distribution of Christianity by main Sects.



REFERENCE

Protestant
 Roman Catholic
 Syrian
 Missionary

Census Office Trivandrum

CHAPTER IV.

AGE.

(TABLE VII.)

99. *The law of natural sequence*—100. *The age record at this and the previous Censuses*—101. *Comparison with other States and Provinces*—102. *Artificial causes of irregularities*—103. *Their remedy*—104. *Variation in the strength of age-periods*—105. *Age and sex*—106. *Age and religion*—107. *Useful and dependent ages*—108. *Ages of urban and rural population*—109. *Mean age*—110. *Centenarians*—111. *Adjustment of age statistics.*

99. "The normal distribution of a community by age" in the words of Mr. Baines, "implies a gradual decrease in the number in each year of life, the difference between each year and its predecessor, after early youth, growing wider as the age increases." Under normal conditions the recorded ages of a population are expected to conform to this law of natural sequence. In other words, the birth rate and the death-rate remaining constant, the figures for each successive period of life should exhibit a gradually descending order. As Mr. Bourdillon remarks in his Report on the Census of Bengal, 1881:—

"It is hardly necessary to point out that during a series of average years, and putting aside all abnormal causes tending to check the annual replenishment of the population, such as an unusually low birth-rate or an unusually heavy infant death-rate, of all the children living on a certain date, the number under one year of age will be larger than those who have already lived through one year, the number of those of one year of age will outnumber those of two years of age, and so on. Inasmuch as while the actual number of children born in any year cannot by any means be subsequently increased, their numbers are reduced by death every month that passes. It is true that the death-rate of children under one year of age is everywhere much higher than that of children in subsequent years of life, but this truth does not affect the argument, because although the death-rate, *i. e.*, the proportion of deaths to living children of the same age, may be greatly lowered in subsequent years, it is impossible that the number of children born in any one year should ever be absolutely increased. The natural condition of affairs is, therefore, a sudden fall from the number of births to the number of children alive under one year of age, owing to the heavy infant mortality already stated, and a decrease from that point, more or less gradual, in proportion to the relative death-rate of each age period."

To add the words of Mr. Drew by way of further explanation:—

"Supposing that the same number of persons is born every year, and that the rate of mortality for each age remains constant, the persons born in one year will lose a certain proportion in each successive year, and therefore the number alive of those born in one year will be less by a gradually increasing difference than those born in each preceding year. As a matter of fact, under ordinary circumstances, the number born every year increases instead of remaining stationary, and this would emphasize the difference between each year."^a

^a Bombay Census Report, 1891.

CHAP. IV.
PARA. 100.

The age statistics of European countries furnish striking instances in illustration of the truth of this law. The returns for four of them are given in the margin. The first five years of life are shown separately and from the fifth year onwards the ages are grouped into five-year periods up to the sixtieth year. The ages 60 and above are

Age Distribution for 10,000 Persons in four European Countries.

AGE.	ENGLAND AND WALES.		FRANCE.		PRUSSIA.		AUSTRIA.	
	Males.	Fe- males.	Males.	Fe- males.	Males.	Fe- males.	Males.	Fe- males.
Under 1 year.	298	282	188	181	298	280	314	300
1 ..	270	257	177	171	278	265	271	261
2 years	278	265	191	187	265	253	257	250
3 ..	273	260	190	188	258	247	249	241
4 ..	272	258	184	183	250	238	248	242
Total under 5 years.	1,391	1,322	930	910	1,349	1,283	1,339	1,294
5-9 ...	1,241	1,184	901	891	1,223	1,168	1,117	1,071
10-14 ...	1,109	1,048	890	871	1,093	1,043	1,007	973
15-19 ...	1,003	959	848	841	971	939	944	940
20-24 ...	880	912	922	968	855	866	879	878
25-29 ...	776	800	732	696	770	776	740	744
30-34 ...	665	679	690	675	670	670	686	700
35-39 ...	580	597	675	660	595	606	640	651
40-44 ...	533	545	631	618	541	555	593	612
45-49 ...	433	453	591	588	476	493	497	510
50-54 ...	385	402	531	542	399	418	430	471
55-59 ...	302	319	474	478	328	357	360	380
60 and over.	663	780	1,185	1,250	733	826	753	767

then thrown together in a single group. Running the eye down the columns of figures entered against the quinquennial periods, we see that, in regard to both males and females, the numbers living in each group diminish as we advance in the scale of ages except in the case of France which shows at the 20-25 period an excess over the immediately preceding group. The decline begins among both the sexes at the age-period 5-10, and continues till the period 55-59, inclusive. As all persons living at the ages of 60 and above are shown together, their number is larger than that of any of the immediately preceding age-groups.

Looking at the figures in the ages below five, we notice that in Prussia and Austria the sequence is well kept throughout, while in England and France the drop at age 1 is followed by a rise at age 2. From age 2, however, the numbers in the last two countries as in the case of the others decrease till the fifth year of life. The total number of children, male and female, in the age-group 5-10, is everywhere less than the total below five. The age distribution in all these European countries thus conforms to the law of decreasing sequence and indicates what may be expected under ordinary conditions, provided a correct record is obtained.

100. It is necessary, therefore, to enquire whether the age returns of this and the previous Censuses conform to this law of natural sequence and if so, to what extent.

SUBSIDIARY TABLES II & IV.

The instruction regarding the return of ages was that each person should state the age at last birthday. The ages so returned have been compiled, as in the case of the European countries, by single years for the first five years of life and then by quinquennial periods up to sixty, the ages 60 and above being thrown together in one group. The absolute numbers thus arrived at are entered for easy reference in Subsidiary Table IV and compared with those of the previous Censuses. The same reduced to a base of 10,000 is shown in Subsidiary Table II.

Examining the proportions per 10,000 returned at ages below 5; we find that the fall at age 1 is succeeded by a rise at age 2. At age 3, the number rises still further but drops at age 4. Taking the males separately, there is at the age of two a larger number of infants than under one year; while in the case of females an equal number is found at these ages. At age 3, the children of either sex are more numerous than at any of the preceding ages. At age 4, the number

diminishes; but in regard to males, it is greater than that at each of the first three annual periods.

Taking next the numbers shown against the twelve quinquennial periods into which the ages above 4 have been divided, a decrease in strength is noticed under each, except in the period 25-30. Here, the proportion is in excess of that immediately preceding by 1.1 in the case of males, 1.4 in regard to females, and 1.8 when both sexes are taken. The successive age-periods, however, differ in the amount of decrease shown by them, in some there being no decrease and in others only a very slight one. It is also seen that the number returned in the first quinquennium is, in the case of males, higher than the total of the ages below 5 by 4 per cent.

Diagram No. 10 illustrates the age distribution of 10,000 of either sex at this Census.

The age returns of the 1881 and 1891 Censuses disclose similar features. At these enumerations the figures for each successive year of infant life seem to go on increasing. As observed in the 1891 Census Report:—"In a correct Census the infants under 1 year ought to predominate, after which the figures for each successive year up to 4 should gradually decrease. We have here instead a uniform ascent from the figures for babies under 1 to those for children of 3, after which there is a deficit in the number for the year 4." The 1881 Census gave much the same result, with the difference that, while in 1891 the increase was noticed up to age 4 where there was a fall in both sexes, in 1881, it was kept up till the fifth year. Thus both in 1881 and 1891, the children aged three years were twice as numerous as infants under one year who instead of being the most numerous were fewer than persons at any of the other ages below five.

In the quinquennial periods, however, the diminishing sequence in the numbers returned under each seems to have been well kept up, except in the period 25-30 where, in the case of males at both the Censuses and in regard to females at the 1891 Census, the decline was suddenly converted into a rise. It is further seen that the total number of children between 5 and 10 years of age exceeds those under five years in respect of both the sexes at the 1881 Census and of males in 1891. The want of uniformity in the decrease at each successive quinquennium is also noticeable in the returns of the previous Censuses.

An examination of the age record thus shows that the number at each successive year of infant life increases, that in the quinquennial periods the numbers diminish at each succeeding age-group with one exception and that the variations between one period and another are not uniform.

Diagram No. 11 compares the age distribution for both the sexes together at this and the previous Censuses.

101. These peculiarities in the age returns are not confined to Travancore. They were observed in those of the other States and Provinces in 1881 as well as in 1891 and are observable in the age records of this Census too, so far as the Tables that have been yet received go to show. The returns reduced to a base of 10,000 are shown in a separate Table and compared with those of Travancore.

Comparison with other States and Provinces.

SUBSIDIARY TABLE V.

CHAP. IV. On an examination of these proportions, it is noticed that the fall at age 1
PARA. 101. is everywhere succeeded by a continuous rise till age 4 where a drop occurs in some of the States and Provinces. In the five-year periods that follow, the usual gradation is observed till we reach the fourth age-group 20-25, where the number suddenly rises. In the two succeeding periods, the rise alternates with a fall according to some returns and in others, continues uninterrupted. In the seventh quinquennium, there is again a resilience and from this period the tendency to see-saw becomes very pronounced. A glance at Diagram No. 12 which compares the age distribution of England, India and Travancore will show how the curve for all India which represents the sum of these peculiarities is 'backed like a camel.' Though, in the ages below five, the returns of Travancore seem disorganized, the distribution in the quinquennial periods appears to be more satisfactory, as the break in the natural sequence occurs only once and that invariably in the lustrum, 25-30.

What strikes one as remarkable in an examination of these returns is not that irregularities occur but that their occurrence should be so regular. At Census after Census and in Province after Province, the same features are repeated with remarkable exactitude. The annual ages show a condition of things the reverse of what the law of diminishing sequence would require and what appears to actually obtain in European countries, in spite of the ignorance of adult persons as to their ages, of uncertainty and mis-statement. In the case of young children, parents could easily remember their ages and accuracy may ordinarily be expected in the statistics of the first three or four years of life. And if these figures are accurate, the children of each year of infant life will ordinarily exceed those of the succeeding year as the latter can only be the survivors of the former. But this is not what is actually seen. Very probably the disorganization in the returns of the first few years of child-life, may be also due to mis-statement, the ages of children one and a half or two and a half years old being returned as two or three years instead of one or two which represents the actually completed years. But children less than a year old are not returned as belonging to age one with the same amount of frequency. And this despoiling of the second year seems to be a matter of universal occurrence. Inaccuracy due to ignorance or caprice need not, therefore, be presumed in regard to these returns as a kind of *a priori* necessity. The figures may possibly reflect an actual condition of things. It is true, as Mr. Baines observes, the term 'infant' directed to be used for children less than a year old "applies, in nearly all the vernacular tongues, to any unweaned child, and as the period during which the latter is kept at the breast is far longer in India than in more temperate climates, the second year of life was largely absorbed by the first." But it has to be noted that the parents return the ages of children in months or years as the case may be and that it is the enumerator that puts them as infants if less than a year old. The variations in the death-rates at the different ages as well as in the annual birth-rate do account for at least a portion of the irregularities. Still it is surprising that the death-wave or the wave of infecundity or whatever it is, spreads in such a way as to gradually diminish the numbers existing at each preceding year of infant life. Where this wave diminishes in intensity, the tendency to deviate into inaccuracy perhaps becomes so pronounced by way of compensation as to lead to the same effect. And it is really interesting to observe that, viewed as a whole, all these causes seem to operate in such varying degrees of force as to produce in all the States and Provinces an almost identical result—not one of decline but of ascent from year to year of infant life.

102. The causes that produce irregularities in the age record may, as seen

Artificial causes of irregularities.

SUBSIDIARY TABLE I.

above, be two-fold, one, natural and the other, artificial. Unless the birth and death-rates are accurately known, it is not easy to determine how far natural causes have been at work. In regard to the artificial sources of error, however, the age returns by single years give some help in understanding the direction of their operation. For this purpose, the slips written up for 100,000 persons of each sex have been taken at random and their ages abstracted by years from 0 up to the highest age recorded. The ages thus tabulated are shown in Subsidiary Table I and illustrated by Diagram No. 13. The entries in this special abstraction sheet show certain marked peculiarities in the return of ages. Firstly, they appear to be massed on the multiples of five, the even multiples being generally preferred to the odd. 25 is, however, an exception and has the greatest number of entries next to 30. It seems quite a common age for young persons to give. The Diagram just referred to forcibly illustrates this lumping of ages round multiples of five. The years 12, 14, 16 and 18 appear to have similar attractions. In respect of figures over 20, 2 and 8 come after 0 and 5 as preferential units. 1 and 9 are the least favoured. The fewness of ages ending in the last mentioned numbers is marked throughout the sheet and more so, as the years advance. For instance, at the ages 19 and 21, the males returned number 934 and 730 respectively, while at age 20, the number stands as high as 2,961. Similarly at ages 39 and 41, the figures are 448 and 254, while at age 40, it is 3,644. The numbers at the ages 70, 69 and 71 are respectively 452, 53 and 38. Again, in regard to females 18 appears to be a favourite age figure. The causes of these peculiarities seem to be mainly ignorance or uncertainty as to age. The even multiples of five, viz., 10, 20, 30, &c., suggest themselves easily and a greater number is, therefore, returned at these ages.

103. Various methods have been proposed and adopted for remedying these

Their remedy.

and similar defects. The plan recommended by the Imperial Census Commissioner has been followed here. But as the results thus obtained cannot be fairly compared with the unadjusted ages of the previous Censuses, they are noticed separately at the end of this Chapter. Further, the adjustments thus made may, perhaps, have the effect of spreading the inaccuracies over a number of years and may afford no guarantee that the results obtained for a particular year represent the actual condition of things. Taking the figures as they are, the unremedied peculiarities with the exception of those exhibited in regard to the multiples of five are not likely to affect the treatment of statistics in 5-year periods as errors would, by balancing or correcting each other, eliminate themselves. In regard to the tendency to return ages in multiples of five, the disorganization caused thereby appears, as already observed, prominently only in one age-period. If, however, decennial periods are taken, the idiosyncrasies noticed become completely obliterated within their wide limits and the proportions living at each age-period approach the true ratios more closely. The returns may, therefore, be dealt with as they are.

104. Taking the variations at this Census in the strength of the several age-

Variation in the strength of age-periods.

SUBSIDIARY TABLES VI & VII.

periods, it is noticed that all the groups have shared, though in different proportions, the total increase in the population (15·4 per cent.). The percentages of increase are highest in the first three quinquennials 0-5, 5-10, and 10-15 where the numbers have gone up by 20·9, 22·2 and 21·4 per cent. respectively, and lowest, in the last two where the increase was only 1·6 per cent. in the 50-55 period and

CHAP. IV.
PARA. 105.

·4 per cent. in the ages 60 and over. The males and females under each age-period appear to have respectively increased at almost the rates observed in regard to both the sexes taken together, with the exception of a small decrease in the number of males of the age of 60 and above (−1·9 per cent.) and of females in the period immediately preceding (−·4 per cent.).

At the 1891 Census, the age-periods did not all come in for a portion of the then total increase of 6·5 per cent. in the population of the State, the variation being on the side of decrease in four of the quinquennials, 5–10, 10–15, 15–20 and 55–60. The divergence from the State average ranged from +25·2 per cent. in the age-period 25–30 to −12·7 per cent. in that of 5–10. The same feature is noticed in the case of males; in regard to females, there was a decrease in another period too, *viz.* 45–50. Further, in some of the age-groups the rates of variation among the sexes differ to a considerable extent.

One point worthy of note in this comparison of the numbers returned under the several age-periods at this and the previous Censuses is that in the earlier years there is now a large increase as against a decrease at the 1891 Census. The reverse appears to be the case in respect of the closing years of life. In 1891, the population returned under the ages 0–20 showed a decrease of 38,609 or −3·2 per cent. from the corresponding figure for 1881, the decrease being greater among females (−26,473 or 4·3 per cent.) than among males (−12,136 or 2 per cent.). But, at this Census, these ages show an aggregate increase of 228,745 or +19·5 per cent. Males have increased by 117,713 (+20·2 per cent.) and females by 111,032 (+18·8 per cent.). As regards persons aged 60 and above, the previous Census showed an increase of 21,300 or 20·7 per cent. over the 1881 figure for that group. Since 1891, however, their strength has been recruited only by 476 persons giving an increase of ·4 per cent.

The earlier age-periods thus share in large proportions the high increase in the population as a whole and suggest the probability of a deficiency at the 1891 Census mainly confined to persons at those periods of life. This becomes clear if the number returned at a Census in any age-period be compared with that found surviving ten years later at the succeeding Census. For this purpose decennial groups are taken, as within their wide limits any anomaly that may otherwise be prominent can be expected to disappear. The figures for each age-period and the variation in the number of persons while in progress from one group to another are given for the total population and for each of the main religions in Subsidiary Table VII. It is seen from that Table that the numbers returned at some of the age-periods in 1891 and 1901 show an increase over those recorded in 1881 and 1891 respectively and that the increase is shared specially by the Musalmans and the Christians. Under ordinary circumstances, the number returned at any age would be less ten years later, unless none died or emigrated during the interval. And migration, it is known, plays but an insignificant part in the variation of the population.

105. In a total of 10,000 of either sex, there are 2,558 males and 2,707 females under 10 years of age. At the ages of 60 and above, there are 398 males and 448 females. The preponderance of females over males at the advanced ages is

Age and sex.
SUBSIDIARY TABLES II & IIIA.

thus one-third of that during the early years of life. If the ages 50 and above are taken, there are only 11 females in excess of the males who number 991 at these ages. The narrowing of this difference in the strength of the sexes begins at the second quinquennial period and operates in full force during the years 15–40, where we find the excess of females to be only 75 or one-half that below 10. This

is a period of trial for women when the cares of maternity are added to the fatigue of toil in regard to a large majority.

In the Eastern Natural division, the people appear to be more prolific than in the Western, female children largely predominating. There are in the former division 2,572 males under 10 in a total of 10,000 and 2,762 females on a like average as against 2,547 males and 2,665 females in the latter. Taking the period 15-40, the same broad features are noticed as in the case of the State as a whole; but both males and females during this period are fewer in the Eastern division than in the Western, the difference between the sexes in the former division being smaller than in the latter. Between the ages 40-60, however, the superiority is reversed and we find males preponderating in both the divisions. At the ages of 60 and above, there are five males more and 5 females less in the interior tracts than in the sea-board regions. Viewing the sexes together, it may be stated that, in the Eastern division, the people are more prolific than in the Western, while in regard to long life the two divisions stand on an equal footing.

Compared with the previous Census, children are now more numerous and old persons appreciably less. In 1881, there were a greater number of children than at the two succeeding Censuses, while the old men and women were distinctly fewer than in 1891 and only slightly larger than at this Census. Judging from the figures, the decade previous to 1881 appears to have been more favourable to fecundity and the decade 1881-1891 to longevity while the last decade takes an intermediate place.

106. The largest number of children are found among the Christians, there being 2,847 between 0-10 per 10,000 of the population. Musalman children are the next numerous (2,783), the Hindus having the smallest number (2,544).

Age and religion.
SUBSIDIARY TABLES III & III A.

At the other end of life, the order appears to be reversed. The Hindus return the highest number of old men and women (444); then follow the Musalmans (382), the Christians with 375 persons coming last. The gain in fecundity among the other religionists as compared with the Hindus appears to be more than counterbalanced by the longevity of the latter. This is seen by tracing the life-history of these religionists. Till the age of 15, Christians are proportionately the strongest and Hindus the weakest, Musalmans occupying an intermediate place. Within the succeeding ten years, the Hindus leave the Musalmans behind and come close to the Christians, and by the time the age of 30 is reached, they surpass even the Christians. From this age onwards, the Hindus preserve their numerical superiority. The Musalmans take 5 years more to outnumber the Christians. Between 40-60, the Hindus, the Musalmans and the Christians number 1,595, 1,451 and 1,415 per 10,000 of their respective populations. At the ages of 60 and above, the Hindus exceed the Musalmans by 62, while the latter outnumber the Christians by 7.

If the sexes are considered separately, it is noticed that, in all the religions, the females exceed the males in the ages below 10. Between 10-15, the males preponderate, after which the females again show an increase till the age-group 30-35. In all the succeeding ages up to sixty, the males are more numerous than the females. In the ages 60 and after, the females are again in excess but not among Musalmans. Viewing the race run by the sexes, we find that while the males among all the religionists run it rather close, the Hindu females come off first with comparative ease.

The age statistics of the three main religions show, when viewed and compared together, that the Christians are the most prolific but the shortest lived and that

CHAP. IV. the Hindus combine normal fecundity with comparatively great longevity, while the
PARA. 107. Musalmans occupy in both respects an intermediate position. These results are not easily accounted for by social causes which do not operate very differently among the several religionists. They may, perhaps, be traced to differences in occupation and habits of life in general.

The return for the Hill-tribes, though disorganized, is not wanting in certain broad features. Below 10, they are slightly more numerous than the Hindus. If five years more are passed by, they become fewer. Between 15-40, they not only exceed the Hindus but the other religionists as well. But towards the middle of life, their ranks become thinned, the women falling fast. The men hold out for a decade more, but before the age of 60 is reached, they too fall off rapidly. The work of mortality must naturally be great at the period when the cares of life are thick upon the hunter roaming among the wilds—a factor which serves to reduce the number at the advanced ages of life.

107. In dividing the population into workers and dependents and in examining the condition of the people from an economical point of view, the age returns are of some service. "A population has to be judged, according to this standard, by the ratio to the total of those who reach maturity, not by

Useful and dependent ages.

SUBSIDIARY TABLES II & II A.

that of those who come into the world only to leave it before the day of work has been reached." From this point of view, the four-fold grouping of ages which is recommended as adapted for use in India is into 0-15, 15-40, 40-60, and 60 and over. The working ages come under the two middle groups, while the dependent ages fall under the first and the last. The age of 15 marks the lower limit of the period of useful life for males and females. As Mr. Stuart observes, "the period of 'useful' life-time varies a good deal in different classes, and among the agricultural and labouring population, which forms over 60 per cent. of the people of this Presidency, boys and girls begin to contribute to the family

Percentages of Males and Females at the useful ages.

	Males. females.	
Ajmer-Merwara	65.7	65.2
Bengal	53.7	54.6
Berar	59.9	58.6
Bombay	57.3	57.1
Central Provinces	52.8	52.6
Madras	54.1	54.9
United Provinces of Agra and Oudh	57.4	57.2
Punjab	52.9	54.3
Baroda State	61.6	61.3
Cochin Do.	55.5	55.7
Gwalior Do.	61.2	60.6
Hyderabad Do.	57.3	57.9
Mysore Do.	54.7	54.4
Travancore Do.	58.2	57.1

income either directly or indirectly, at a very early age; but taking the population as a whole a boy or a girl may be assumed to be self-supporting at 15."* But in regard to the higher limit of 60, a reduction may be needed in the case of females for whom the period of useful life-time may be taken to stop at the age of 45.

Taking, however, the age-periods above suggested, we find that the percentage of supporters to the total population amounts to 57.6, the remaining 42.4 per cent. forming the supported. The effectives among the males constitute 58.2 per cent. and those among females, 57.1 per cent. These proportions are tolerably high when compared with those of the other States and Provinces.

In the Western Natural division, the ratios at the useful ages for both the sexes are higher than in the Eastern, the proportions being the same as for the State as a whole.

Taking the followers of each religion separately, we find the numbers at the productive and the onerous ages vary. The Animistic males and females with percentages of 60.5 and 59.9 show the highest ratios at the working ages. Among the Hindus, the self-supporting proportions of their population stand at 59 per cent. for males and 58.2 per cent. for females. The Musalmans come next with

56·4 per cent. of male and 55·2 per cent. of female supporters. The period of useful life-time appears to be smallest with the Christians, their proportions being 56 per cent. in the case of males and 54 per cent. in regard to females. The difference, however, is nominal as compared with the Musalmans.

108. The age record of the urban population appears to be more satisfactory than that of the rural. The sequence of diminution is throughout well preserved, especially in respect of females, and the 25-30 age-group where a marked rise is noticed in the case of the rural population as well as in regard to that of the State as a whole is no exception. If the main religions are separately considered, the increase at the 25-30 period occurs only among the Musalmans. The total urban population under 5 is also greater than that between 5-10.

Ages of urban and rural population.

SUBSIDIARY TABLES VIII & VIII A.

The number of children under 10 is lower in towns, being 2,462 in a thousand of the population as against 2,642 on a like average in rural tracts. In almost all the other age-periods, the proportions are higher in urban areas, probably due to the influx of adult persons.

The urban population at the useful ages form 59·2 per cent. of the total as compared with the rural figure, 57·5. The Hindus show the highest proportion of workers—60·1 per cent. and the Christians, the lowest—56·1 per cent.

109. The mean age of the population is 24·2 years. For males it is 24·5 and for females, 23·9. This is an increase when compared with the results of the 1881 Census, but a decrease when viewed with reference to the enumeration of 1891. The average duration of life is longest in the case of the Hindus (24·6 years) and shortest in respect of the Christians (23·1). Considering the sexes separately, the Hindu males show the highest average life (24·9 years) and the Christian females, the lowest (22·4 years.) The mean age for females is throughout less than that for males.

Mean age.

Some valuable remarks contained in a Note of the Imperial Census Commissioner on the ages of the people may be appended here with advantage.

"In connection with this as well as with the general question of the value of the mean age of the living, the following remarks of a leading German statistician deserve consideration:— 'Great caution is necessary in drawing far-reaching conclusions from statistics of the mean age of the living. Like all large statistical averages, such figures are of value rather for the questions which they suggest than for the answers which they supply. In the case of mean age this remark applies equally to its variations at different periods. Nothing could be more fallacious than to assume, as has been done in France, that a rise in the mean age of the living of itself indicates an increase in the duration of human life, for it is clear that the mean age is affected not only by mortality but also by the course of the birth-rate. If the births increase, the numbers in the younger age groups increase also, and this reduces the mean age of the living. On the other hand, if the birth-rate declines, the converse result follows. A population which is actually dying out is bound to show a constant rise in the mean age of the living.'"

110. 5 males and 14 females have returned their ages as 100 and upwards. The details are particularized in the margin and compared with the 1891 Census. The highest age appears to have been reached by a Chánnan while at the last Census it was a

Centenarians.

CHAP. IV.
PARA. 111.

Number of persons returned at the
ages of 100 and over.

Age.	1901.		1891.	
	Males.	Fe- males.	Males.	Fe- males.
100	1	5	2	2
101	...	1	1	...
102	...	...	...	1
103	...	1	...	1
104	...	2	...	...
105	2	1	1	...
107	...	1	...	...
108	...	1	...	...
110	1	2	1	...
111	...	...	...	1
120	1	...	...	1
TOTAL.	5	14	5	6

Pulaya woman who claimed the credit. Of the three persons recorded as aged 110, one is a Nayar and the other two are Chakkalas. A Marava woman claims to be 108 years old and a Parava woman, 107. Two males, one a Channan and the other a Pulayan and a Chakkala female have stated their ages as 105. The 9 females returned below 105 belong to the Nayar, the Channan, the Parayan and the Pulayan castes. Four native Christian women are also put down at these ages. No general inference, however, of any far-reaching value regarding the conditions conducive to longevity in Travancore could be deduced from these figures. But it may be stated that the simple un-

sophisticated life and the disciplined mental habits of the Malabaree are helpers to protracted living.

111. To eliminate all probable sources of error, certain methods have been recommended which will now be noticed. Complete adjustment can be made only by actuarial experts. What is here attempted, therefore, is but an approximation.

**Adjustment of age
statistics.**
SUBSIDIARY TABLES IX & X.

The method itself is known as "Bloxaming" or "Smoothing" by Bloxam's method and is applied to the ages abstracted by single years for 100,000 of either sex.

"Suppose that the series show irregularities, the period of the largest of which is either $2n$ or $2n+1$, where n is an integer, so that $2n+1$ necessarily represents an odd number. Then in order to distribute these irregularities over the whole of the period and hence practically to eliminate them, the amended or smoothed value for any term (say the M th term) is found by adding the preceding n and succeeding n terms to the M th term making in all $2n+1$ terms to be summed and dividing the result by $2n+1$. The formula for calculation is of the form—

$$\frac{a_1 + a_2 + a_3 + a_4 + \&c., \text{ to } 2n+1 \text{ terms}}{2n+1}$$

By proceeding regularly through the series, we obtain a series of amended or smoothed values of the terms, from which the irregularities of the period in question are practically eliminated or spread out so as to give a fairly regular law of succession."

As the age statistics show irregularities chiefly in the five and ten-year periods, two smoothings are made, one to eliminate the tendency to give as ages odd multiples of five and the other against the tendency to give even multiples of five. The formula for the first smoothing takes the form—

$$X_3 = \frac{A_1 + A_2 + A_3 + A_4 + A_5}{5}$$

where A_1 and A_2 represent the two terms preceding A_3 and A_4 and A_5 the two succeeding terms and X_3 represents the smoothed value for the same age.

In this smoothing, the actual Census number is taken as the first term, while the second term is obtained by dividing the sum of the first three terms by three. Similarly with the two terms at the end of the series. For smoothing the accumulations on multiples of ten, the formula used is—

$$X_6 = \frac{A_1 + A_2 + A_3 + A_4 + A_5 + A_6 + A_7 + A_8 + A_9 + A_{10} + A_{11}}{11}$$

The first and the last five terms are obtained thus:—

$$X_1 = A_1$$

$$X_2 = \frac{A_1 + A_2 + A_3}{3}$$

$$X_3 = \frac{A_1 + A_2 + A_3 + A_4 + A_5}{5}$$

$$X_4 = \frac{A_1 + A_2 + A_3 + A_4 + A_5 + A_6 + A_7}{7}$$

$$X_5 = \frac{A_1 + A_2 + A_3 + A_4 + A_5 + A_6 + A_7 + A_8 + A_9}{9}$$

The data obtained by these two processes are given in columns 3 and 4 of Subsidiary Table IX. The final figures still show a few outstanding irregularities due probably to natural causes. In regard to females, the numbers at ages 2, 3 and 21 are greater than those at the immediately preceding ages. With these exceptions, the gradation is well preserved from age 0 upwards, the number under one being the highest. In the case of males, the irregularity occurs at the ages 2, 3, 21, and 25; and children under one appear to be very few, being less than those at the ages 2 to 8. Though, as already stated, there is no guarantee that the figures thus obtained represent the *real* numbers at the different ages, it may be safely assumed that errors due to the chief artificial causes have been removed.

The numbers thus arrived at may be compared with those as actually returned. For this purpose, both are reduced to a uniform radix of 10,000. The comparison shows that the proportions at the different age-periods do not differ much from those calculated on the actual totals.

The mean age deduced from the corrected ages is 24·3 for males and 23·4 for females as compared with 24·5 and 23·9 respectively arrived at from the numbers as actually returned at the Census.

SUBSIDIARY TABLE I.—*Unadjusted Age Return of 100,000 of each sex.*

AGE.	MALES.	FEMALES.	AGE.	MALES.	FEMALES.
1	2	3	1	2	3
0	2,525	2,906	53	213	195
1	2,272	2,467	54	297	233
2	2,527	2,711	55	1,233	1,135
3	2,956	3,230	56	213	188
4	2,570	2,788	57	267	217
5	3,252	3,549	58	485	405
6	2,236	2,290	59	173	135
7	2,807	3,035	60	1,477	1,565
8	2,900	2,733	61	141	112
9	1,690	1,874	62	245	198
10	3,329	3,340	63	126	116
11	1,030	1,178	64	123	115
12	4,140	3,403	65	561	646
13	1,350	1,424	66	74	54
14	2,333	2,195	67	96	75
15	1,935	1,819	68	132	175
16	2,484	2,062	69	53	52
17	1,198	1,371	70	452	667
18	2,968	3,331	71	33	40
19	934	1,112	72	90	92
20	2,961	3,465	73	42	38
21	730	797	74	81	36
22	2,272	2,599	75	196	259
23	979	1,013	76	44	45
24	1,397	1,366	77	15	31
25	3,770	4,231	78	43	55
26	932	948	79	9	13
27	1,048	1,161	80	137	178
28	2,756	2,717	81	12	10
29	615	553	82	27	15
30	3,947	4,260	83	9	11
31	371	348	84	13	11
32	1,622	1,476	85	39	49
33	621	531	86	6	8
34	632	548	87	4	6
35	3,707	3,363	88	14	16
36	646	556	89	5	9
37	791	666	90	14	25
38	1,583	1,306	91	2	1
39	448	370	92	2	3
40	3,644	3,297	93	2	2
41	254	194	94	...	...
42	1,157	812	95	4	11
43	378	330	96	1	2
44	278	261	97	...	...
45	2,629	2,250	98	2	3
46	329	259	99	...	1
47	415	344	100 & over.	1	2
48	965	783			
49	318	234			
50	2,360	2,301			
51	206	162	Total.	100,000	100,000
52	584	426			

SUBSIDIARY TABLE II.—Age distribution of 10,000 of each sex.

AGE.	1901.			1891.			1881.		
	Persons.	Males.	Females.	Persons.	Males.	Females.	Persons.	Males.	Females.
1	2	3	4	5	6	7	8	9	10
0-1	258	239	277	168	151	185	144	135	154
1-2	228	218	239	246	229	264	218	210	226
2-3	264	251	277	278	264	292	250	248	251
3-4	301	289	314	318	303	333	273	265	281
4-5	269	261	276	250	242	258	281	278	284
TOTAL. 0-5 ...	1,320	1,258	1,383	1,260	1,189	1,332	1,166	1,136	1,196
5-10	1,312	1,300	1,324	1,239	1,231	1,246	1,512	1,484	1,540
10-15	1,184	1,227	1,140	1,125	1,162	1,088	1,320	1,310	1,330
TOTAL. 0-15 ...	3,816	3,785	3,847	3,624	3,582	3,666	3,998	3,930	4,066
15-20	934	909	958	963	927	1,000	1,048	1,030	1,065
20-25	880	821	940	880	832	930	804	791	818
25-30	954	929	980	942	917	966	801	798	803
30-35	754	761	747	767	776	758	715	733	697
35-40	698	763	633	710	775	645	636	659	613
TOTAL. 15-40 ...	4,220	4,183	4,258	4,262	4,227	4,299	4,004	4,011	3,996
40-45	543	578	507	581	619	543	522	516	498
45-50	425	463	386	419	457	379	440	457	423
50-55	359	368	351	385	396	374	341	355	328
55-60	214	225	203	243	251	235	266	275	256
TOTAL. 40-60 ...	1,541	1,634	1,447	1,628	1,723	1,531	1,569	1,633	1,505
60 & over ..	423	398	448	486	468	504	429	426	433
MEAN AGE. ...	24.2	24.5	23.9	25.0	25.4	24.6	23.9	24.3	23.6

**SUBSIDIARY TABLE II A.—Age distribution of 10,000 Persons
by Natural Divisions and Taluks—I. Western Division.**

AGE.	TOTAL.						AGASTIVARAM.	
	1901.			1891.			Persons.	
	Persons.	Males.	Females.	Persons.	Males.	Females.	1901.	1891.
	2	3	4	5	6	7	8	9
0-1 ..	260	244	275	168	151	186	322	145
1-2 ..	219	211	227	242	223	261	175	256
2-3 ..	255	244	267	270	258	282	269	280
3-4 ..	300	291	310	316	303	328	316	315
4-5 ..	268	262	273	249	242	257	289	293
TOTAL, 0-5 ...	1,302	1,252	1,352	1,245	1,177	1,314	1,371	1,289
5-10 ..	1,304	1,295	1,313	1,221	1,222	1,220	1,348	1,241
10-15 ..	1,176	1,220	1,132	1,102	1,139	1,066	1,144	1,061
TOTAL, 0-15...	3,782	3,767	3,797	3,568	3,538	3,600	3,863	3,591
15-20 ..	941	913	969	972	929	1,016	892	909
20-25 ..	874	816	933	891	839	943	776	860
25-30 ..	956	926	987	955	927	982	824	905
30-35 ..	754	756	752	774	782	766	820	838
35-40 ..	712	775	648	713	777	648	677	704
TOTAL, 15-40.	4,237	4,186	4,289	4,305	4,284	4,355	3,989	4,216
40-45 ..	555	590	519	598	637	558	645	670
45-50 ..	427	468	386	418	463	374	428	416
50-55 ..	361	366	357	381	390	372	416	420
55-60 ..	215	227	202	243	251	234	206	208
TOTAL, 40-60.	1,558	1,651	1,464	1,640	1,741	1,538	1,695	1,714
60 & over.	423	396	450	487	467	507	453	479

AGE.	QUILON.		KARUNAGAPALLI.		KARTIKAPALLI.		AMBALAPUZHA.	
	Persons.		Persons.		Persons.		Persons.	
	1901.	1891.	1901.	1891.	1901.	1891.	1901.	1891.
	20	21	22	23	24	25	26	27
0-1 ..	172	172	224	185	223	149	269	225
1-2 ..	191	213	274	276	219	277	216	322
2-3 ..	257	248	270	293	257	290	261	291
3-4 ..	285	325	304	311	284	302	305	323
4-5 ..	256	253	270	255	270	257	267	249
TOTAL, 0-5 ...	1,161	1,271	1,342	1,320	1,273	1,275	1,338	1,410
5-10 ..	1,262	1,299	1,304	1,242	1,255	1,187	1,265	1,121
10-15 ..	1,215	1,155	1,147	1,120	1,180	1,115	1,142	1,071
TOTAL, 0-15 ...	3,638	3,725	3,793	3,682	3,708	3,577	3,745	3,602
15-20 ..	998	997	925	924	960	960	926	965
20-25 ..	888	845	868	841	859	887	893	920
25-30 ..	1,051	893	973	967	989	1,009	963	925
30-35 ..	749	718	706	713	744	758	757	741
35-40 ..	755	673	708	727	747	725	743	678
TOTAL, 15-40.	4,440	4,126	4,178	4,172	4,299	4,339	4,282	4,229
40-45 ..	560	583	555	571	559	589	542	607
45-50 ..	411	404	428	408	433	408	438	440
50-55 ..	352	396	381	396	368	379	399	386
55-60 ..	204	251	220	249	220	240	224	280
TOTAL, 40-60.	1,517	1,634	1,584	1,624	1,580	1,611	1,543	1,722
60 & over.	405	515	445	522	413	473	430	447

SUBSIDIARY TABLE II A.—Age distribution of 10,000 Persons by Natural
• Divisions and Taluks—I. Western Division.

AGE.	ERANIEL.		VILAVANKOD.		NEYVATTINKARA.		TRIVANDRUM.		CHIRAYINKIL.	
	Persons.		Persons.		Persons.		Persons.		Persons.	
	1901.	1891.	1901.	1891.	1901.	1891.	1901.	1891.	1901.	1891.
1	10	11	12	13	14	15	16	17	18	19
0-1 ..	298	173	379	206	240	194	273	170	237	191
1-2 ..	186	258	228	223	198	171	200	218	225	242
2-3 ..	232	281	279	218	246	222	246	239	263	288
3-4 ..	316	357	295	339	293	290	304	282	302	327
4-5 ..	243	281	271	247	253	220	278	242	283	272
TOTAL, 0-5	1,275	1,350	1,452	1,233	1,230	1,097	1,301	1,151	1,310	1,320
5-10 ..	1,412	1,315	1,367	1,243	1,315	1,175	1,232	1,140	1,322	1,266
10-15 ..	1,248	1,020	1,157	1,132	1,202	1,113	1,156	1,065	1,187	1,136
TOTAL, 0-15	3,935	3,685	3,975	3,608	3,747	3,385	3,689	3,386	3,819	3,722
15-20 ..	874	892	953	1,080	1,001	1,118	994	1,041	941	990
20-25 ..	771	825	883	912	869	919	954	1,014	847	879
25-30 ..	891	943	966	969	987	995	932	932	948	885
30-35 ..	793	817	741	798	781	766	794	772	724	722
35-40 ..	735	712	690	712	686	746	671	691	708	659
TOTAL, 15-40	4,064	4,189	4,213	4,471	4,324	4,544	4,345	4,450	4,166	4,135
40-45 ..	577	610	459	575	518	611	559	623	514	550
45-50 ..	453	392	416	425	413	424	404	441	455	403
50-55 ..	378	372	334	316	346	343	356	390	355	381
55-60 ..	208	250	216	185	222	220	217	260	242	253
TOTAL, 40-60	1,616	1,624	1,425	1,502	1,499	1,598	1,536	1,714	1,566	1,587
60 & over.	385	502	386	419	430	473	430	450	447	556

AGE.	SHERTALLAY.		PARUR.		VAIKAM.		TIRUVALLA.		MAVELIKARA.	
	Persons.		Persons.		Persons.		Persons.		Persons.	
	1901.	1891.	1901.	1891.	1901.	1891.	1901.	1891.	1901.	1891.
1	28	29	30	31	32	33	34	35	36	37
0-1 ..	254	129	292	170	234	119	291	179	247	115
1-2 ..	199	228	214	302	246	210	259	224	218	229
2-3 ..	203	247	286	349	238	248	275	261	274	279
3-4 ..	310	326	283	352	306	303	305	312	292	292
4-5 ..	256	213	322	295	259	229	263	227	265	241
TOTAL, 0-5	1,222	1,143	1,397	1,468	1,283	1,109	1,393	1,203	1,297	1,156
5-10 ..	1,291	1,139	1,392	1,359	1,301	1,251	1,286	1,290	1,285	1,176
10-15 ..	1,149	1,004	1,248	1,194	1,159	1,087	1,174	1,173	1,148	1,088
TOTAL, 0-15	3,662	3,286	4,037	4,021	3,743	3,447	3,853	3,606	3,730	3,420
15-20 ..	914	912	941	935	917	956	943	944	901	962
20-25 ..	919	924	947	904	900	893	904	897	833	857
25-30 ..	1,009	1,090	895	872	956	1,001	926	941	975	959
30-35 ..	787	883	741	787	764	826	706	731	703	777
35-40 ..	789	820	640	630	710	756	664	689	719	734
TOTAL, 15-40	4,418	4,629	4,164	4,128	4,247	4,431	4,143	4,192	4,131	4,289
40-45 ..	611	622	524	533	606	639	528	556	566	615
45-50 ..	440	445	388	371	414	413	433	425	444	444
50-55 ..	546	553	324	329	387	389	361	411	375	407
55-60 ..	178	229	193	220	191	217	231	279	237	281
TOTAL, 40-60	1,875	1,848	1,439	1,453	1,598	1,658	1,553	1,670	1,622	1,727
60 & over.	345	437	370	398	412	464	451	532	517	564

SUBSIDIARY TABLE II A.—Age distribution of 10,000 Persons by Natural Divisions and Taluks—II. Eastern Division.*

AGE.	TOTAL.						TOTAL.		KALKULAM.	
	1901.			1891.			Persons.		Persons.	
	Persons.	Males.	Females.	Persons.	Males.	Females.	1901.	1891.	1901.	1891.
	38	39	40	41	42	43	44	45	46	47
0-1 ..	255	233	279	168	153	184	224	117	279	133
1-2 ..	241	228	254	252	235	269	258	319	227	280
2-3 ..	275	261	291	289	271	306	269	268	270	254
3-4 ..	303	286	319	321	304	339	289	324	308	355
4-5 ..	270	259	280	250	242	258	257	272	276	260
TOTAL, 0-5 ...	1,344	1,267	1,423	1,280	1,206	1,356	1,297	1,300	1,360	1,282
5-10 ..	1,322	1,305	1,339	1,263	1,244	1,283	1,313	1,151	1,314	1,257
10-15 ..	1,194	1,235	1,152	1,157	1,193	1,120	1,105	993	1,168	1,086
TOTAL, 0-15 ...	3,860	3,807	3,914	3,700	3,643	3,759	3,715	3,444	3,840	3,625
15-20 ..	924	904	945	950	923	978	849	864	943	1,048
20-25 ..	887	827	950	866	822	911	834	883	822	899
25-30 ..	952	933	971	923	904	944	857	952	965	943
30-35 ..	754	768	739	757	768	747	854	902	781	766
35-40 ..	680	747	612	707	771	641	694	693	701	714
TOTAL, 15-40 ...	4,197	4,179	4,217	4,203	4,188	4,221	4,088	4,294	4,212	4,370
40-45 ..	527	562	491	559	595	521	630	721	513	583
45-50 ..	423	458	386	418	449	386	418	402	451	430
50-55 ..	357	370	343	391	404	377	460	431	372	358
55-60 ..	213	223	204	214	251	236	256	220	243	210
TOTAL, 40-60 ...	1,520	1,613	1,424	1,612	1,699	1,520	1,764	1,774	1,579	1,581
60 & over.	423	401	445	485	470	500	433	488	369	424

AGE.	CHENGANNUR.		CHANGANACHERY.		KOTTAYAM.		ETTUMANUR.		MINACHIL.	
	Persons.		Persons.		Persons.		Persons.		Persons.	
	1901.	1891.	1901.	1891.	1901.	1891.	1901.	1891.	1901.	1891.
	58	59	60	61	62	63	64	65	66	67
0-1 ..	261	152	339	191	268	193	264	153	210	143
1-2 ..	237	254	240	223	237	246	268	235	337	331
2-3 ..	286	286	269	279	267	278	280	262	308	342
3-4 ..	300	306	294	315	297	316	311	361	331	310
4-5 ..	287	239	286	214	241	220	278	255	283	240
TOTAL, 0-5 ...	1,371	1,237	1,408	1,222	1,310	1,253	1,411	1,266	1,499	1,366
5-10 ..	1,301	1,232	1,307	1,172	1,324	1,301	1,355	1,273	1,398	1,285
10-15 ..	1,152	1,203	1,182	1,157	1,187	1,197	1,196	1,134	1,130	1,184
TOTAL, 0-15 ...	3,824	3,672	3,897	3,551	3,821	3,751	3,962	3,673	4,022	3,835
15-20 ..	908	989	906	899	953	976	880	920	897	1,019
20-25 ..	899	869	913	877	944	858	853	864	954	951
25-30 ..	948	915	944	894	940	898	932	896	957	881
30-35 ..	713	700	671	881	751	781	784	743	728	709
35-40 ..	647	683	720	739	711	680	657	707	645	651
TOTAL, 15-40 ...	4,115	4,156	4,154	4,290	4,299	4,143	4,106	4,130	4,181	4,211
40-45 ..	541	509	518	555	508	531	490	598	491	514
45-50 ..	431	433	448	427	449	447	434	417	398	376
50-55 ..	359	402	351	394	323	392	361	423	323	349
55-60 ..	220	263	212	254	204	250	233	262	189	238
TOTAL, 40-60 ...	1,551	1,607	1,529	1,630	1,484	1,620	1,518	1,690	1,406	1,477
60 & over. ...	510	565	420	529	396	486	414	507	391	477

SUBSIDIARY TABLE II A.—Age distribution of 10,000 Persons by
Natural Divisions and Taluks—II. Eastern Division.

AGE.	NEDUMANGAD.		KOTTARAKARA.		PATTANAPURAM.		SHENCOTTAL.		KUNNATTUR.	
	Persons.		Persons.		Persons.		Persons.		Persons.	
	1901.	1891.	1901.	1891.	1901.	1891.	1901.	1891.	1901.	1891.
1	48	49	50	51	52	53	54	55	56	57
0-1 ..	293	257	229	159	213	161	224	264	223	191
1-2 ..	228	217	193	255	197	221	252	248	214	254
2-3 ..	276	253	266	333	256	319	286	246	255	318
3-4 ..	304	300	279	337	272	310	311	363	311	305
4-5 ..	294	270	260	279	231	233	256	268	266	262
TOTAL, 0-5 ..	1,395	1,297	1,227	1,363	1,169	1,244	1,329	1,369	1,312	1,330
5-10 ..	1,251	1,148	1,277	1,322	1,162	1,126	1,200	1,212	1,315	1,219
10-15 ..	1,191	1,130	1,231	1,128	1,149	1,047	1,146	1,106	1,166	1,095
TOTAL, 0-15 ..	3,837	3,575	3,735	3,813	3,480	3,417	3,675	3,687	3,793	3,844
15-20 ..	939	1,032	933	938	949	995	907	887	896	889
20-25 ..	876	941	813	814	903	865	871	847	863	826
25-30 ..	974	916	974	908	1,033	1,004	935	867	948	913
30-35 ..	765	738	746	696	893	808	871	801	708	711
35-40 ..	670	648	726	699	763	833	637	657	707	711
TOTAL, 15-40 ..	4,224	4,315	4,192	4,055	4,608	4,505	4,221	4,059	4,032	4,050
40-45 ..	528	529	535	545	548	555	614	694	527	546
45-50 ..	425	431	444	403	403	453	395	469	433	427
50-55 ..	338	331	393	399	342	381	427	487	401	429
55-60 ..	228	268	247	233	213	225	207	233	238	209
TOTAL, 40-60 ..	1,519	1,619	1,609	1,585	1,508	1,614	1,683	1,828	1,599	1,701
60 & over.	420	491	461	547	408	464	441	426	546	605

AGE.	TODUPUZHA.		MUVATTUPUZHA.		KUNNATNAD.		ALANGAD.		CARDAMOM HILLS.	
	Persons.		Persons.		Persons.		Persons.		Persons.	
	1901.	1891.	1901.	1891.	1901.	1891.	1901.	1891.	1901.	1891.
1	68	69	70	71	72	73	74	75	76	77
0-1 ..	273	247	254	133	290	132	216	187	133	92
1-2 ..	272	310	251	257	242	231	249	245	131	190
2-3 ..	272	336	282	297	255	243	268	267	168	211
3-4 ..	313	300	326	350	296	339	304	277	214	231
4-5 ..	277	282	272	221	287	262	278	306	164	211
TOTAL, 0-5 ..	1,407	1,435	1,395	1,261	1,340	1,250	1,315	1,282	810	936
5-10 ..	1,452	1,212	1,414	1,380	1,368	1,358	1,333	1,335	944	893
10-15 ..	1,188	1,308	1,222	1,259	1,223	1,160	1,261	1,226	1,532	932
TOTAL, 0-15 ..	4,047	3,955	4,031	3,900	3,931	3,769	3,939	3,843	3,326	2,763
15-20 ..	891	1,064	897	887	936	897	963	970	1,309	1,131
20-25 ..	956	884	865	820	868	842	977	823	1,186	1,227
25-30 ..	987	859	912	926	990	921	897	957	1,205	1,461
30-35 ..	716	689	697	749	773	790	776	739	897	971
35-40 ..	662	669	656	704	679	725	637	727	739	776
TOTAL, 15-40 ..	4,202	4,165	4,027	4,086	4,167	4,175	4,250	4,216	5,426	5,586
40-45 ..	444	530	515	564	533	576	554	534	521	576
45-50 ..	411	372	425	409	410	424	345	397	299	362
50-55 ..	393	349	362	392	359	387	317	344	226	252
55-60 ..	214	228	209	214	195	232	172	242	93	192
TOTAL, 40-60 ..	1,462	1,479	1,511	1,579	1,497	1,619	1,428	1,517	1,139	1,272
60 & over.	349	401	431	435	405	428	383	424	109	299

SUBSIDIARY TABLE III.—Age distribution of 10,000 of each Sex by Religion.

AGE.	HINDUS.			MUSALMANS.			CHRISTIANS.			ANIMISTS.		
	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females
1	2	3	4	5	6	7	8	9	10	11	12	13
0-1 ..	256	240	273	247	226	269	265	242	290	246	214	278
1-2 ..	216	209	223	239	227	252	264	246	282	181	177	186
2-3 ..	254	244	264	284	271	298	287	266	309	269	247	291
3-4 ..	295	286	304	312	297	328	317	296	338	290	280	299
4-5 ..	261	256	266	297	285	310	282	267	297	296	295	297
TOTAL, 0-5	1,282	1,235	1,330	1,379	1,306	1,457	1,415	1,317	1,516	1,282	1,213	1,351
5-10 ..	1,262	1,258	1,267	1,404	1,382	1,428	1,432	1,399	1,466	1,293	1,247	1,319
10-15 ..	1,148	1,194	1,101	1,250	1,279	1,219	1,275	1,310	1,239	1,072	1,141	1,003
TOTAL, 0-15	3,692	3,687	3,698	4,033	3,967	4,104	4,122	4,026	4,221	3,637	3,601	3,673
15-20 ..	929	905	954	941	913	971	946	926	966	892	784	1,000
20-25 ..	884	825	941	846	784	913	878	817	941	874	663	1,086
25-30 ..	970	945	994	925	859	997	913	900	926	1,098	971	1,225
30-35 ..	776	780	771	732	726	739	690	707	673	921	972	870
35-40 ..	710	772	648	690	758	616	661	729	592	814	973	654
TOTAL, 15-40	4,269	4,229	4,308	4,134	4,040	4,236	4,088	4,079	4,098	4,599	4,363	4,835
40-45 ..	561	593	528	536	581	487	492	530	453	578	701	454
45-50 ..	436	473	399	401	461	336	403	439	366	365	441	290
50-55 ..	376	380	373	327	344	309	320	341	299	322	354	290
55-60 ..	222	230	214	187	216	156	200	213	186	155	190	120
TOTAL, 40-60	1,595	1,676	1,514	1,451	1,602	1,288	1,415	1,523	1,304	1,420	1,686	1,154
60 & over.	444	408	480	392	391	372	375	372	377	344	350	338
MEAN AGE	24.6	24.9	24.4	23.4	24.0	22.7	23.1	23.7	22.4	24.1	25.2	23.1

SUBSIDIARY TABLE III A.—Age distribution of 10,000 of each Sex by
Religions and Natural Divisions.

AGE.	I. WESTERN DIVISION.											
	HINDUS.			MUSALMANS.			CHRISTIANS.			ANIMISTS.		
	Persons.	Males.	Females	Persons.	Males.	Females	Persons.	Males.	Females	Persons.	Males.	Females
	2	3	4	5	6	7	8	9	10	11	12	13
1	2	3	4	5	6	7	8	9	10	11	12	13
0-1 ..	259	247	271	239	224	255	270	245	297	253	194	310
1-2 ..	211	205	217	230	218	242	247	230	265	169	175	165
2-3 ..	243	238	257	279	273	284	277	254	299	246	226	265
3-4 ..	295	298	301	304	296	313	323	305	341	263	211	312
4-5 ..	260	258	263	298	288	300	285	269	301	276	274	279
TOTAL, 0-5	1,273	1,236	1,309	1,350	1,299	1,403	1,402	1,303	1,503	1,207	1,080	1,331
5-10 ..	1,265	1,264	1,265	1,382	1,360	1,405	1,431	1,373	1,469	1,224	1,200	1,247
10-15 ..	1,146	1,196	1,097	1,245	1,266	1,223	1,275	1,304	1,245	930	1,000	862
TOTAL, 0-15	3,684	3,696	3,671	3,977	3,925	4,031	4,108	4,000	4,217	3,361	3,280	3,440
15-20 ..	936	908	963	957	923	992	956	931	983	853	771	931
20-25 ..	882	828	936	849	790	910	853	788	921	839	532	1,254
25-30 ..	966	942	991	935	858	1,015	919	889	960	1,192	970	1,406
30-35 ..	768	769	767	715	698	733	704	713	695	1,030	1,121	941
35-40 ..	717	776	658	705	773	634	686	757	612	988	1,291	695
TOTAL, 15-40	4,269	4,223	4,315	4,161	4,042	4,284	4,118	4,078	4,161	4,962	4,685	5,227
40-45 ..	568	598	538	539	585	492	508	557	457	597	780	421
45-50 ..	437	473	400	412	478	344	398	444	351	381	500	258
50-55 ..	377	376	379	327	342	311	315	339	292	251	274	229
55-60 ..	222	230	214	192	225	157	195	216	173	142	164	121
TOTAL, 40-60	1,604	1,677	1,531	1,470	1,630	1,304	1,416	1,556	1,273	1,371	1,727	1,029
60 & over..	443	404	483	392	403	381	358	366	349	308	308	304

AGE.	II. EASTERN DIVISION.											
	HINDUS.			MUSALMANS.			CHRISTIANS.			ANIMISTS.		
	Persons.	Males.	Females	Persons.	Males.	Females	Persons.	Males.	Females	Persons.	Males.	Females
	14	15	16	17	18	19	20	21	22	23	24	25
1	14	15	16	17	18	19	20	21	22	23	24	25
0-1 ..	253	230	276	259	230	291	261	240	244	242	223	262
1-2 ..	223	213	234	253	240	266	278	269	267	187	178	197
2-3 ..	264	253	275	291	267	319	296	275	317	241	254	304
3-4 ..	296	283	309	324	289	352	312	289	336	303	314	292
4-5 ..	261	253	270	295	279	312	279	266	293	303	305	306
TOTAL, 0-5	1,297	1,232	1,364	1,422	1,315	1,540	1,426	1,330	1,527	1,319	1,278	1,361
5-10 ..	1,258	1,248	1,268	1,437	1,413	1,462	1,433	1,404	1,464	1,313	1,270	1,357
10-15 ..	1,150	1,190	1,109	1,258	1,239	1,213	1,276	1,316	1,234	1,144	1,211	1,076
TOTAL, 0-15	3,705	3,670	3,741	4,117	4,027	4,215	4,135	4,050	4,225	3,776	3,759	3,794
15-20 ..	919	899	939	917	898	939	937	922	952	911	789	1,036
20-25 ..	887	826	948	842	775	916	839	843	958	861	727	999
25-30 ..	975	951	999	912	890	969	907	909	905	1,050	972	1,131
30-35 ..	787	798	777	757	766	748	678	701	653	867	899	833
35-40 ..	700	766	632	667	787	589	641	704	574	727	818	633
TOTAL, 15-40	4,268	4,240	4,295	4,095	4,036	4,161	4,062	4,079	4,042	4,416	4,205	4,622
40-45 ..	549	585	512	530	575	481	474	505	449	568	692	471
45-50 ..	435	472	397	394	498	324	404	435	340	357	407	303
50-55 ..	375	396	361	328	347	306	324	342	306	354	303	322
55-60 ..	222	231	214	180	204	154	204	211	197	162	203	119
TOTAL, 40-60	1,581	1,674	1,487	1,423	1,564	1,265	1,414	1,494	1,232	1,445	1,665	1,218
60 & over..	448	416	477	368	373	359	399	377	401	363	371	354

SUBSIDIARY TABLE IV.—Statement showing the numbers returned at each age-period at the Censuses of 1901, 1891 and 1881.

AGE-PERIOD.	BOTH SEXES.						MALES.	
	1901.		1891.		1881.		1901.	
	Number returned.	Percentage on Total.	Number returned.	Percentage on Total.	Number returned.	Percentage on Total.	Number returned.	Percentage on Total.
1	2	3	4	5	6	7	8	9
0 — 1 ..	76,084	2·6	42,971	1·7	34,708	1·4	35,654	2·4
1 — 2 ..	67,414	2·3	63,022	2·4	52,317	2·2	32,533	2·2
2 — 3 ..	77,881	2·6	71,070	2·8	59,939	2·5	37,395	2·5
3 — 4 ..	88,953	3·0	81,320	3·2	65,558	2·7	43,088	2·9
4 — 5 ..	79,275	2·7	63,833	2·5	67,534	2·8	38,891	2·6
TOTAL, 0 — 5 ..	389,607	13·2	322,216	12·6	280,056	11·6	187,561	12·6
5 — 10 ..	387,217	13·1	316,861	12·4	363,013	15·1	193,654	13·0
10 — 15 ..	349,471	11·8	287,810	11·2	317,040	13·2	182,786	12·3
15 — 20 ..	275,622	9·3	246,285	9·6	251,672	10·5	135,496	9·1
20 — 25 ..	259,766	8·8	225,162	8·8	193,164	8·0	122,273	8·2
25 — 30 ..	281,783	9·6	240,807	9·4	192,270	8·0	138,457	9·3
30 — 35 ..	222,558	7·6	196,213	7·7	171,578	7·2	113,414	7·6
35 — 40 ..	206,162	7·0	181,682	7·1	152,705	6·4	113,643	7·6
40 — 45 ..	160,296	5·4	148,675	5·8	125,301	5·2	86,149	5·8
45 — 50 ..	125,568	4·3	106,967	4·2	106,606	4·4	69,070	4·5
50 — 55 ..	106,106	3·6	98,544	3·9	81,920	3·4	54,805	3·7
55 — 60 ..	63,198	2·1	62,187	2·4	63,806	2·7	33,539	2·2
60 & over ..	124,803	4·2	124,327	4·9	103,027	4·3	59,318	4·0
TOTAL ..	2,952,157	100	2,557,736	100	2,401,158	100	1,490,165	100

SUBSIDIARY TABLE IV.—Statement showing the numbers returned at each age-period at the Censuses of 1901, 1891 and 1881.

MALES.				FEMALES.					
1891.		1881.		1901.		1891.		1881.	
Number returned.	Percentage on Total.	Number returned.	Percentage on Total.	Number returned.	Percentage on Total.	Number returned.	Percentage on Total.	Number returned.	Percentage on Total.
10	11	12	13	14	15	16	17	18	19
19,526	1·5	16,213	1·4	40,430	2·8	23,445	1·9	18,495	1·5
29,500	2·3	25,094	2·1	34,881	2·4	33,522	2·6	27,223	2·3
34,039	2·6	29,712	2·5	40,486	2·8	37,031	2·9	30,227	2·5
39,140	3·0	31,709	2·6	45,865	3·1	42,180	3·3	33,849	2·8
31,194	2·4	33,313	2·8	40,384	2·7	32,639	2·6	34,221	2·8
153,399	11·8	136,041	11·4	202,046	13·8	168,817	13·3	144,015	11·9
158,901	12·3	177,619	14·8	193,563	13·2	157,960	12·5	185,394	15·4
149,926	11·6	156,870	13·1	166,685	11·4	137,884	10·9	160,170	13·3
119,568	9·3	123,390	10·3	140,126	9·6	126,727	10·0	128,292	10·7
107,327	8·3	94,725	7·9	137,493	9·4	117,835	9·3	98,439	8·2
118,359	9·2	95,530	8·0	143,326	9·8	122,448	9·7	96,740	8·0
100,124	7·8	87,708	7·3	109,144	7·5	96,089	7·6	83,870	7·0
99,938	7·7	78,864	6·6	92,519	6·3	81,744	6·5	73,841	6·1
79,920	6·2	65,372	5·5	74,147	5·1	68,755	5·4	59,929	5·0
58,984	4·6	54,680	4·6	56,498	3·9	47,983	3·8	50,926	4·2
51,118	4·0	42,481	3·5	51,301	3·5	47,426	3·7	39,439	3·3
32,417	2·5	32,921	2·7	29,659	2·0	29,770	2·3	30,885	2·6
60,444	4·7	50,933	4·3	65,465	4·5	63,883	5·0	52,094	4·3
1,290,415	100	1,197,134	100	1,461,992	100	1,267,321	100	1,204,024	100

SUBSIDIARY TABLE V.—Age distribution of 10,000 persons of either Sex in Travancore, and other States and Provinces.

AGE.	AJMER—MERWARA.		ASSAM.		BENGAL. (1891).		BERAR.		BOMBAY.		CENTRAL PROVINCES. (1891).		COORG.		MADRAS.	
	M.	Fe.	M.	Fe.	M.	Fe.	M.	Fe.	M.	Fe.	M.	Fe.	M.	Fe.	M.	Fe.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17
0 — 1 ..	130	126	348	373	319	335	187	194	206	214	286	290	275	351	294	297
1 — 2 ..	65	66	174	191	141	151	140	153	150	164	194	210	81	104	158	161
2 — 3 ..	136	138	301	337	293	323	252	273	252	276	310	342	205	260	280	238
3 — 4 ..	155	167	304	339	334	372	201	238	252	276	338	382	182	250	310	322
4 — 5 ..	187	188	303	329	307	317	217	238	288	303	322	339	212	267	297	300
TOTAL, 0—5.	673	685	1,430	1,569	1,394	1,498	997	1,095	1,148	1,233	1,450	1,563	955	1,232	1,339	1,368
5 — 10 ..	1,036	1,120	1,516	1,564	1,551	1,466	1,264	1,356	1,414	1,436	1,578	1,546	1,121	1,393	1,434	1,406
10 — 15 ..	1,367	1,242	1,128	965	1,214	969	1,317	1,193	1,326	1,148	1,203	1,001	1,185	1,292	1,300	1,140
15 — 20 ..	1,172	1,084	751	881	818	838	743	777	858	806	690	656	972	964	825	767
20 — 25 ..	1,112	1,166	758	977	702	828	751	946	804	893	707	833	1,013	1,034	711	863
25 — 30 ..	1,002	935	957	995	841	895	977	958	943	926	840	911	1,218	1,084	755	824
30 — 35 ..	908	917	896	833	807	818	1,004	947	886	880	923	904	1,071	839	816	891
35 — 40 ..	581	542	708	527	648	568	706	585	653	602	526	498	737	543	599	520
40 — 45 ..	830	865	621	547	624	608	754	714	627	649	756	674	643	527	670	675
45 — 50 ..	328	311	337	263	369	322	385	322	378	375	280	236	347	235	376	320
50 — 55 ..	484	546	371	351	394	410	524	489	408	431	464	446	316	350	465	480
55 — 60 ..	154	157	143	121	169	170	149	118	176	163	95	100	130	130	190	162
60 and over.	303	430	384	407	469	610	429	499	374	473	489	632	242	327	520	594

AGE.	UNITED PROVINCES OF AGRA AND OUDH. (1891).		PUNJAB. (1891).		BARODA.		GWALIOR.		HYDERABAD.		MYSORE.		Travancore.	
	M.	Fe.	M.	Fe.	M.	Fe.	M.	Fe.	M.	Fe.	M.	Fe.	M.	Fe.
1	18	19	20	21	22	23	24	25	26	27	28	29	30	31
0 — 1 ..	330	346	409	465	145	156	176	139	151	165	235	265	239	277
1 — 2 ..	144	161	291	319	133	139	187	165	204	222	169	169	218	239
2 — 3 ..	241	278	301	335	205	226	214	225	276	306	271	290	251	277
3 — 4 ..	289	332	302	320	220	249	176	186	241	274	276	293	289	314
4 — 5 ..	277	296	324	332	260	286	219	216	291	307	311	318	261	276
TOTAL, 0—5.	1,281	1,413	1,632	1,771	963	1,056	972	931	1,162	1,274	1,282	1,325	1,258	1,398
5 — 10 ..	1,325	1,234	1,406	1,391	1,254	1,236	1,269	1,061	1,332	1,275	1,421	1,456	1,300	1,324
10 — 15 ..	1,187	951	1,040	898	1,357	1,200	1,324	884	1,303	1,117	1,326	1,173	1,227	1,140
15 — 20 ..	857	757	701	655	1,036	941	1,027	853	756	775	791	637	909	968
20 — 25 ..	878	918	927	948	988	1,007	988	1,184	715	893	664	728	821	940
25 — 30 ..	863	889	752	816	978	959	956	1,033	923	965	763	779	929	930
30 — 35 ..	902	916	874	936	869	831	996	1,003	950	976	763	794	761	747
35 — 40 ..	570	550	465	436	679	653	615	753	604	523	638	638	763	633
40 — 45 ..	713	724	596	675	632	693	678	729	750	719	623	680	578	507
45 — 50 ..	334	317	318	295	380	399	306	461	354	286	476	452	463	386
50 — 55 ..	470	507	458	522	419	461	401	450	510	511	436	469	363	351
55 — 60 ..	141	145	182	142	167	190	151	194	164	137	277	276	225	208
60 and over.	487	609	629	515	268	374	318	467	478	549	500	604	393	448

SUBSIDIARY TABLE VI.—*Variation in the strength of each age-period
at the Censuses of 1891 & 1901.*

VARIATION: INCREASE (+) OR DECREASE (-).												
BOTH SEXES.					MALES.				FEMALES.			
AGE.	1881-1891.		1891-1901.		1881-1891.		1891-1901.		1881-1891.		1891-1901.	
	Number.	Per- cent- age.	Number.	Per- cent- age.	Number.	Per- cent- age.	Number.	Per- cent- age.	Number.	Per- cent- age.	Number.	Per- cent- age.
1	2	3	4	5	6	7	8	9	10	11	12	13
0-5 ..	+ 42,160	+15.1	+ 67,391	+20.9	+ 17,358	+12.8	+ 34,162	+22.3	+ 24,802	+17.2	+ 33,229	+19.7
5-10 ..	- 46,152	-12.7	+ 70,356	+22.2	- 18,718	-10.5	+ 34,753	+21.9	- 27,434	-14.8	+ 35,608	+22.5
10-15 ..	- 29,230	- 9.2	+ 61,661	+21.4	- 6,944	- 4.4	+ 32,860	+21.9	- 22,286	-13.9	+ 28,801	+20.9
15-20 ..	- 5,387	- 2.1	+ 29,337	+11.9	- 3,832	- 3.1	+ 15,938	+13.3	- 1,555	- 1.2	+ 13,399	+10.6
20-25 ..	+ 31,998	+16.6	+ 34,604	+15.4	+ 12,602	+13.3	+ 14,946	+13.9	+ 19,396	+19.7	+ 19,658	+16.7
25-30 ..	+ 48,537	+25.2	+ 40,976	+17.0	+ 22,829	+23.9	+ 20,098	+17.0	+ 25,708	+26.6	+ 20,878	+17.1
30-35 ..	+ 24,635	+14.4	+ 26,345	+13.4	+ 12,416	+14.2	+ 13,290	+13.3	+ 12,219	+14.6	+ 13,055	+13.6
35-40 ..	+ 28,977	+19.0	+ 24,480	+13.5	+ 21,074	+26.7	+ 13,705	+13.7	+ 7,903	+10.7	+ 10,775	+13.2
40-45 ..	+ 23,374	+18.7	+ 11,621	+ 7.8	+ 14,548	+22.3	+ 6,229	+ 7.8	+ 8,826	+14.7	+ 5,392	+ 7.8
45-50 ..	+ 1,361	+ 1.3	+ 18,601	+17.4	+ 4,304	+ 7.9	+ 10,086	+17.1	- 2,943	- 5.8	+ 8,515	+17.7
50-55 ..	+ 16,624	+20.3	+ 7,562	+ 7.7	+ 8,637	+20.3	+ 3,687	+ 7.2	+ 7,987	+20.3	+ 3,875	+ 8.2
55-60 ..	- 1,619	- 2.5	+ 1,011	+ 1.6	- 504	- 1.5	+ 7,122	+ 3.5	- 1,115	- 3.6	- 111	- 4
60 & over	+ 21,300	+20.7	+ 476	+ .4	+ 9,511	+18.7	- 1,125	- 1.9	+ 11,789	+22.6	+ 1,602	+ 2.5
TOTAL ..	+156,578	+ 6.5	+394,421	+15.4	+ 93,281	+ 7.8	+199,750	+15.5	+ 63,297	+ 5.3	+194,671	+15.4

SUBSIDIARY TABLE VII.—*Variation in the strength of each age-period while in progress to next decade.*

RELIGION.	CORRESPONDING AGES.			POPULATION.					
	1881.	1891.	1901.	1881.		1891.		1901.	
				Males.	Females	Males.	Females	Males.	Females.
1	2	3	4	5	6	7	8	9	10
All Religions.	..	0—10	10—20	..	..	312,300	326,777	318,282	306,811
	0—10	10—20	20—30	313,660	329,409	269,484	264,611	260,730	280,819
	10—20	20—30	30—40	280,260	288,452	225,686	240,283	227,057	201,663
	20—30	30—40	40—50	190,255	195,179	200,062	177,833	155,219	130,645
	30—40	40—50	50—60	166,572	157,711	138,904	116,738	88,344	80,960
	40—50	50—60	60 & over	120,052	110,865	83,535	77,196	59,318	65,485
	50 & over	60 & over		126,335	122,418	60,444	63,883		
Hindus.	..	0—10	10—20	..	..	222,235	231,548	217,332	210,776
	0—10	10—20	20—30	222,385	233,516	193,802	191,659	183,605	199,218
	10—20	20—30	30—40	202,736	208,993	166,686	178,174	161,518	145,813
	20—30	30—40	40—50	139,483	145,440	148,433	133,248	110,584	94,977
	30—40	40—50	50—60	124,294	118,335	103,678	87,862	63,171	60,038
	40—50	50—60	60 & over	90,856	84,641	61,849	58,041	42,266	49,127
	50 & over	60 & over		93,016	91,915	45,312	49,337		
Musalmans.	..	0—10	10—20	..	..	20,971	21,590	21,596	20,164
	0—10	10—20	20—30	20,620	21,372	17,142	16,269	16,177	17,580
	10—20	20—30	30—40	17,587	18,245	13,939	14,695	14,617	12,477
	20—30	30—40	40—50	11,628	11,635	12,253	10,523	10,269	7,581
	30—40	40—50	50—60	9,704	8,857	8,360	6,665	5,521	4,280
	40—50	50—60	60 & over	6,617	5,851	5,127	4,311	3,860	3,428
	50 & over	60 & over		7,832	6,961	3,583	3,395		
Christians.	..	0—10	10—20	..	..	69,876	73,625	79,290	75,615
	0—10	10—20	20—30	70,645	74,512	58,529	56,668	60,889	63,996
	10—20	20—30	30—40	59,923	61,203	45,045	47,396	50,882	43,366
	20—30	30—40	40—50	39,131	38,093	39,361	34,059	34,339	28,079
	30—40	40—50	50—60	32,566	30,512	26,859	22,206	19,634	16,634
	40—50	50—60	60 & over	22,576	20,361	16,553	14,840	13,199	12,927
	50 & over	60 & over		25,483	23,587	11,546	11,149		

SUBSIDIARY TABLE VII.—*Variation in the strength of each age-period while in progress to next decade.*

VARIATION: INCREASE(+) OR DECREASE (-).							
1881 — 1891.				1891 — 1901.			
Males.		Females.		Males.		Females.	
Number.	Percentage.	Number.	Percentage.	Number.	Percentage.	Number.	Percentage.
11	12	13	14	15	16	17	18
..	..	..	..	+ 5,982	+ 1.9	- 19,966	- 6.1
- 44,176	- 14.1	- 64,788	- 19.7	- 8,754	- 3.2	+ 16,208	+ 6.1
- 54,574	- 19.5	- 48,169	- 16.7	+ 1,371	+ 0.6	- 38,620	- 16.1
+ 9,807	+ 5.2	- 17,346	- 8.9	- 44,843	- 22.4	- 47,188	- 26.5
- 27,668	- 16.6	- 40,973	- 26.0	- 50,560	- 36.4	- 35,778	- 30.6
- 36,517	- 30.4	- 33,659	- 30.4	- 84,661	- 58.8	- 75,594	- 53.6
- 65,891	- 52.2	- 58,535	- 47.8				
..	..	..	..	- 4,903	- 2.2	- 20,572	- 8.9
- 28,588	- 12.9	- 41,857	- 17.9	- 10,197	- 5.3	+ 7,559	+ 3.9
- 36,060	- 17.8	- 30,819	- 14.7	- 5,168	- 3.1	- 32,361	- 18.2
+ 8,950	+ 6.4	- 12,192	- 8.4	- 37,849	- 25.5	- 38,271	- 28.7
- 20,616	- 16.6	- 30,473	- 25.8	- 40,507	- 39.1	- 27,824	- 31.7
- 29,007	- 31.9	- 26,600	- 31.4	- 64,895	- 60.6	- 58,251	- 54.2
- 47,704	- 51.3	- 42,578	- 46.3				
..	..	..	..	+ 625	+ 3.0	- 1,426	- 6.6
- 3,478	- 16.9	- 5,103	- 23.9	- 965	- 5.6	+ 1,311	+ 8.1
- 3,648	- 20.7	- 3,550	- 19.5	+ 678	+ 4.9	- 2,218	- 15.1
+ 625	+ 5.4	- 1,112	- 9.6	- 1,984	- 16.2	- 2,942	- 28.0
- 1,344	- 13.8	- 2,192	- 24.7	- 2,839	- 34.0	- 2,385	- 35.8
- 1,490	- 22.5	- 1,540	- 26.3	- 4,860	- 55.8	- 4,278	- 55.5
- 4,249	- 54.3	- 3,566	- 51.2				
..	..	..	..	+ 10,214	+ 14.8	+ 1,990	+ 2.7
- 12,116	- 17.2	- 17,844	- 23.9	+ 2,360	+ 4.0	+ 7,328	+ 12.9
- 14,878	- 24.8	- 13,807	- 22.6	+ 5,837	+ 13.0	- 4,040	- 8.5
+ 290	+ 0.6	- 4,084	- 10.6	- 5,022	- 12.8	- 5,980	- 17.6
- 5,707	- 17.5	- 8,307	- 27.2	- 7,225	- 26.9	- 5,571	- 25.1
- 6,023	- 28.7	- 5,521	- 27.1	- 14,900	- 53.0	- 13,062	- 50.3
- 13,937	- 54.7	- 12,388	- 52.6				

SUBSIDIARY TABLE VIII.—*Ages of Urban and Rural Population.*

AGE.	URBAN.						RURAL.					
	PERSONS.		MALES.		FEMALES.		PERSONS.		MALES.		FEMALES.	
	Num- ber.	Pro- portion per 10,000	Num- ber.	Pro- portion per 10,000	Num- ber.	Pro- portion per 10,000	Number.	Pro- portion per 10,000	Number.	Pro- portion per 10,000	Number.	Pro- portion per 10,000
1	2	3	4	5	6	7	8	9	10	11	12	13
0 — 1 ...	4,920	268	2,372	253	2,548	282	71,164	257	33,282	238	37,882	276
1 — 2 ...	3,733	203	1,817	194	1,916	212	63,681	230	30,716	220	32,965	240
2 — 3 ...	4,434	241	2,122	227	2,312	256	73,447	265	35,273	253	38,174	278
3 — 4 ...	4,897	266	2,427	259	2,470	274	84,056	304	40,661	291	43,395	317
4 — 5 ...	4,776	260	2,371	253	2,405	267	74,499	269	36,520	261	37,979	277
TOTAL, 0 — 5	22,760	1,238	11,109	1,186	11,651	1,291	366,647	1,325	176,452	1,263	190,395	1,388
5 — 10 ...	22,506	1,224	11,132	1,189	11,374	1,261	364,711	1,317	182,522	1,307	182,189	1,328
10 — 15 ...	21,954	1,194	11,415	1,219	10,539	1,168	327,517	1,183	171,371	1,227	156,146	1,138
TOTAL, 0 — 15	67,220	3,656	33,656	3,594	33,564	3,720	1,059,075	3,825	530,345	3,797	528,730	3,854
15 — 20 ...	18,591	1,011	9,493	1,014	9,098	1,009	257,031	928	126,003	902	131,028	955
20 — 25 ...	17,197	936	8,704	930	8,493	941	242,569	876	113,569	813	129,000	940
25 — 30 ...	16,662	906	8,452	903	8,210	910	265,121	958	130,005	931	135,116	985
30 — 35 ...	14,273	777	7,259	775	7,014	778	208,285	752	106,155	760	102,130	745
35 — 40 ...	12,750	694	7,102	768	5,648	626	193,412	699	106,541	763	86,871	633
TOTAL, 15 — 40	79,473	4,324	41,010	4,380	38,463	4,264	1,166,418	4,213	582,273	4,169	584,145	4,258
40 — 45 ...	10,661	580	5,627	601	5,034	558	149,635	541	80,522	577	69,113	504
45 — 50 ...	7,927	431	4,466	477	3,461	384	117,641	425	64,604	463	53,037	387
50 — 55 ...	6,809	370	3,329	356	3,480	386	99,297	360	51,476	389	47,821	349
55 — 60 ...	3,896	212	2,015	215	1,881	209	59,302	214	32,524	226	27,778	202
TOTAL, 40 — 60	29,293	1,593	15,437	1,649	13,866	1,537	425,875	1,589	228,126	1,635	197,749	1,442
60 and over...	7,849	427	3,526	377	4,323	479	116,354	423	55,792	399	61,162	446
TOTAL ...	183,835	10,000	93,629	10,000	90,206	10,000	2,793,222	10,000	1,396,536	10,000	1,371,786	10,000

SUBSIDIARY TABLE VIII A.—*Ages of Urban and Rural Population by Religion.*

AGE.	URBAN.							
	HINDUS.		MUSALMANS.		CHRISTIANS.		OTHERS.	
	Number.	Proportion per 10,000.	Number.	Proportion per 10,000.	Number.	Proportion per 10,000.	Number.	Proportion per 10,000.
1	2	3	4	5	6	7	8	9
0-1 ..	3,489	275	444	200	982	282	5	311
1-2 ..	2,493	197	437	197	802	230	1	62
2-3 ..	2,978	235	575	259	879	253	2	124
3-4 ..	3,358	265	607	274	926	266	6	373
4-5 ..	3,164	250	655	295	950	273	7	435
TOTAL, 0-5	15,482	1,222	2,718	1,225	4,539	1,304	21	1,305
5-10 ..	15,110	1,193	2,800	1,262	4,568	1,312	28	1,739
10-15 ..	14,220	1,123	2,813	1,268	4,302	1,408	19	1,180
TOTAL, 0-15	44,812	3,538	8,331	3,755	14,009	4,024	68	4,224
15-20 ..	12,633	997	2,095	944	3,841	1,104	22	1,366
20-25 ..	12,010	948	2,006	904	3,163	909	18	1,118
25-30 ..	11,632	918	2,057	927	2,968	853	5	311
30-35 ..	10,217	807	1,690	762	2,356	677	10	621
35-40 ..	8,796	694	1,646	742	2,298	660	10	621
TOTAL, 15-40	55,288	4,364	9,494	4,279	14,626	4,203	65	4,037
40-45 ..	7,589	599	1,317	594	1,750	543	5	311
45-50 ..	5,551	438	979	441	1,391	400	6	373
50-55 ..	4,925	389	783	353	1,000	313	11	683
55-60 ..	2,839	224	392	177	563	190	2	124
TOTAL, 40-60	20,904	1,650	3,471	1,565	4,894	1,406	24	1,491
60 & over.	5,678	448	891	401	1,276	367	4	248
TOTAL ..	126,682	10,000	22,187	10,000	34,805	10,000	161	10,000

AGE.	RURAL.							
	HINDUS.		MUSALMANS.		CHRISTIANS.		OTHERS.	
	Number.	Proportion per 10,000.	Number.	Proportion per 10,000.	Number.	Proportion per 10,000.	Number.	Proportion per 10,000.
1	10	11	12	13	14	15	16	17
0-1 ..	48,685	255	4,259	253	17,529	265	691	243
1-2 ..	41,440	217	4,120	245	17,609	266	512	180
2-3 ..	48,730	255	4,831	287	19,122	289	764	269
3-4 ..	56,722	287	5,340	317	21,171	319	823	280
4-5 ..	49,960	262	5,005	297	18,705	282	839	295
TOTAL, 0-5	245,527	1,286	23,558	1,399	94,136	1,421	3,629	1,277
5-10 ..	241,826	1,267	23,953	1,423	95,304	1,434	3,628	1,276
10-15 ..	219,410	1,149	21,012	1,248	84,032	1,268	3,063	1,077
TOTAL, 0-15	706,763	3,702	68,520	4,070	273,472	4,127	10,320	3,630
15-20 ..	176,510	925	15,840	941	62,130	938	2,551	897
20-25 ..	167,898	890	14,114	838	58,078	877	2,494	877
25-30 ..	185,742	973	15,590	925	60,676	916	3,123	1,099
30-35 ..	147,643	773	12,259	724	45,760	691	2,623	923
35-40 ..	135,784	711	11,499	683	43,824	661	2,305	811
TOTAL, 15-40	817,562	4,262	69,292	4,115	270,468	4,083	13,096	4,607
40-45 ..	106,557	558	8,894	528	32,540	491	1,644	578
45-50 ..	83,206	436	6,680	395	26,737	404	1,039	365
50-55 ..	71,689	376	5,456	324	21,233	320	920	324
55-60 ..	42,411	222	3,171	188	13,282	200	434	154
TOTAL, 40-60	303,863	1,592	24,180	1,366	93,792	1,415	4,040	1,421
60 & over.	84,745	444	6,397	379	24,850	375	972	342
TOTAL ..	1,908,933	10,000	188,379	10,000	662,582	10,000	28,428	10,000

SUBSIDIARY TABLE IX.—Table showing the recorded and smoothed ages for 100,000 of either Sex.

AGES.	RECORDED IN SCHEDULE.		SMOOTHED ARITH. (INTERMEDIATE).		SMOOTHED ARITH. (FINAL).	
	Males.	Females.	Males.	Females.	Males.	Females.
1	2	3	4	5	6	7
0	2,525	2,906	2,525	2,906	2,525	2,906
1	2,272	2,467	2,441	2,695	2,512	2,807
2	2,527	2,711	2,570	2,820	2,592	2,857
3	2,956	3,230	2,715	2,949	2,639	2,877
4	2,570	2,788	2,708	2,914	2,627	2,832
5	3,252	3,549	2,764	2,978	2,601	2,766
6	2,236	2,290	2,753	2,879	2,581	2,706
7	2,807	3,035	2,575	2,696	2,590	2,671
8	2,900	2,733	2,590	2,654	2,543	2,597
9	1,680	1,874	2,349	2,432	2,518	2,527
10	3,329	3,340	2,616	2,506	2,441	2,423
11	1,030	1,178	2,306	2,244	2,389	2,349
12	4,140	3,403	2,436	2,308	2,311	2,263
13	1,350	1,424	2,158	2,004	2,269	2,224
14	2,333	2,195	2,448	2,181	2,193	2,166
15	1,935	1,819	1,860	1,774	2,159	2,151
16	2,484	2,062	2,184	2,156	2,065	2,086
17	1,198	1,371	1,904	1,939	2,007	2,050
18	2,968	3,331	2,109	2,268	1,952	2,022
19	934	1,112	1,758	2,015	1,925	2,025
20	2,961	3,465	1,973	2,261	1,851	1,985
21	730	797	1,575	1,797	1,862	2,013
22	2,272	2,599	1,668	1,848	1,829	1,992
23	979	1,013	1,890	2,001	1,825	1,991
24	1,397	1,366	1,870	2,031	1,792	1,949
25	3,770	4,231	1,625	1,744	1,801	1,936
26	932	948	1,981	2,085	1,753	1,861
27	1,048	1,161	1,824	1,922	1,740	1,828
28	2,756	2,717	1,660	1,928	1,715	1,774
29	615	553	1,747	1,808	1,680	1,709
30	3,947	4,260	1,862	1,871	1,626	1,628
31	371	348	1,436	1,434	1,613	1,586
32	1,622	1,476	1,439	1,433	1,563	1,511
33	624	531	1,391	1,253	1,527	1,449

Subsidiary Table IX.—Table showing the recorded and smoothed
ages for 100,000 of either Sex.—Continued.

AGE.	RECORDED IN SCHEDULE.		SMOOTHED ARITH. (INTERMEDIATE).		SMOOTHED ARITH. (FINAL).	
	Males.	Females.	Males.	Females.	Males.	Females.
1	2	3	4	5	6	7
34	632	548	1,446	1,295	1,480	1,379
35	3,707	3,363	1,280	1,133	1,450	1,324
36	646	556	1,473	1,288	1,388	1,245
37	791	666	1,436	1,252	1,361	1,203
38	1,588	1,306	1,423	1,239	1,315	1,143
39	448	370	1,345	1,167	1,276	1,100
40	3,644	3,297	1,418	1,196	1,217	1,045
41	254	194	1,176	1,001	1,185	1,013
42	1,157	812	1,142	979	1,136	966
43	378	330	939	769	1,085	924
44	278	261	954	782	1,033	880
45	2,629	2,250	806	682	991	845
46	329	258	923	779	929	797
47	415	344	931	774	889	766
48	965	783	877	784	832	716
49	318	234	853	765	794	686
50	2,360	2,301	887	781	749	651
51	206	162	736	664	722	628
52	584	426	732	663	682	596
53	213	195	517	430	645	570
54	297	233	518	435	611	543
55	1,283	1,135	455	394	579	517
56	213	188	500	436	538	485
57	267	217	484	416	510	463
58	485	405	523	502	465	424
59	173	136	500	487	439	406
60	1,477	1,565	504	483	410	384
61	141	112	432	425	346	368
62	245	198	423	421	357	346
63	126	116	241	237	327	327
64	123	115	227	226	294	300
65	564	646	198	201	261	274
66	74	54	199	213	228	247
67	96	75	184	200	201	224

SUBSIDIARY TABLE IX.—Table showing the recorded and smoothed ages for 100,000 of either Sex.—Concluded.

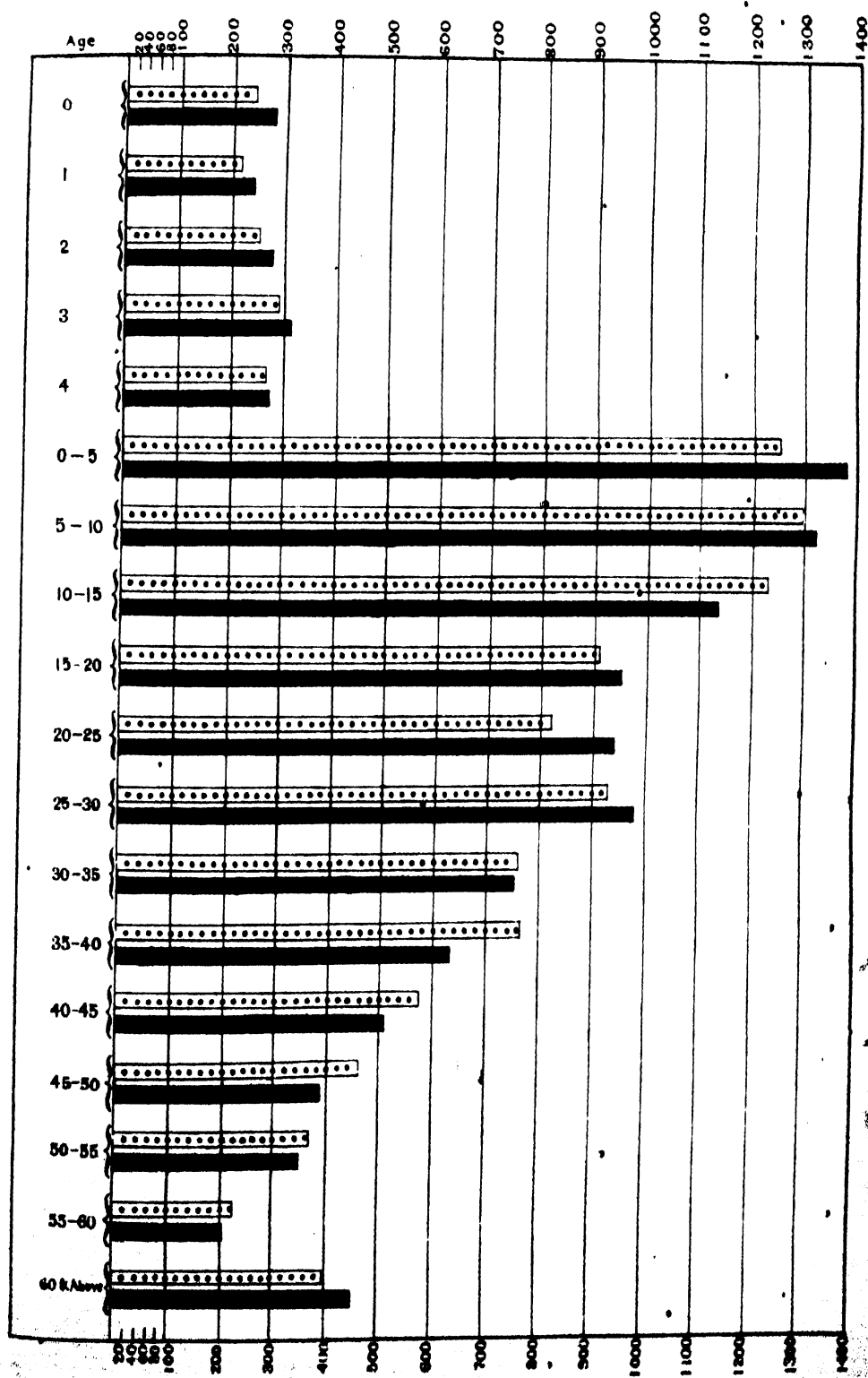
AGES.	RECORDED IN SCHEDULE.		SMOOTHED ARITH. (INTERMEDIATE).		SMOOTHED ARITH. (FINAL).	
	Males.	Females.	MALES.	Females.	Males.	Females.
1	2	3	4	5	6	7
68	132	175	161	205	169	194
69	53	52	154	202	155	181
70	452	607	153	205	140	168
71	38	40	135	178	128	157
72	90	92	131	175	116	145
73	42	38	79	93	103	133
74	31	36	81	94	93	120
75	196	259	66	82	83	106
76	44	45	66	85	72	92
77	15	31	61	81	64	80
78	43	55	50	64	54	65
79	9	13	43	57	48	59
80	137	178	46	54	42	52
81	12	10	39	45	38	46
82	27	15	40	45	33	40
83	9	11	20	19	28	34
84	13	11	19	19	24	29
85	39	49	14	17	21	25
86	6	8	15	18	17	20
87	4	6	14	18	14	17
88	14	16	9	13	11	13
89	5	9	8	11	9	12
90	14	25	7	11	7	10
91	2	1	5	8	6	9
92	2	3	4	6	5	8
93	2	2	2	3	4	6
94	..	..	2	4	3	5
95	4	11	1	3	2	4
96	1	2	1	3	2	3
97	..	..	1	3	1	3
98	2	3	1	2	1	2
99	..	1	1	2	1	2
100 & over.	1	2	1	2	1	2

SUBSIDIARY TABLE X.—Comparison of adjusted with unadjusted ages.

AGE.	AS ACTUALLY RETURNED.		AS ADJUSTED.	
	Males.	Females.	Males.	Females.
1	2	3	4	5
0-1 ..	239	277	253	290
1-2 ..	218	239	252	290
2-3 ..	251	277	260	285
3-4 ..	289	314	264	287
4-5 ..	261	276	263	283
TOTAL 0-5 ..	1,258	1,383	1,292	1,425
5-10 ..	1,300	1,324	1,294	1,325
10-15 ..	1,227	1,140	1,162	1,141
TOTAL 0-15 ..	3,785	3,847	3,738	3,891
15-20 ..	909	958	1,012	1,032
20-25 ..	821	940	917	992
25-30 ..	929	980	870	910
30-35 ..	761	747	792	754
35-40 ..	763	633	690	601
TOTAL 15-40 ..	4,183	4,258	4,261	4,289
40-45 ..	578	507	566	482
45-50 ..	463	386	444	390
50-55 ..	369	351	341	298
55-60 ..	225	203	254	229
TOTAL 40-60 ..	1,634	1,447	1,605	1,399
60 & over ..	398	448	396	431
MEAN AGE ..	24.5	23.9	24.3	23.4

Chapter IV

Diagram No 10.
Showing the ages of 10000 of pither sex as returned
at the 1901 Census.



Chapter. IV.

Diagram. No 11.

Comparing the ages of 10,000 persons as returned at the
Censuses of 1881, 1891 & 1901.

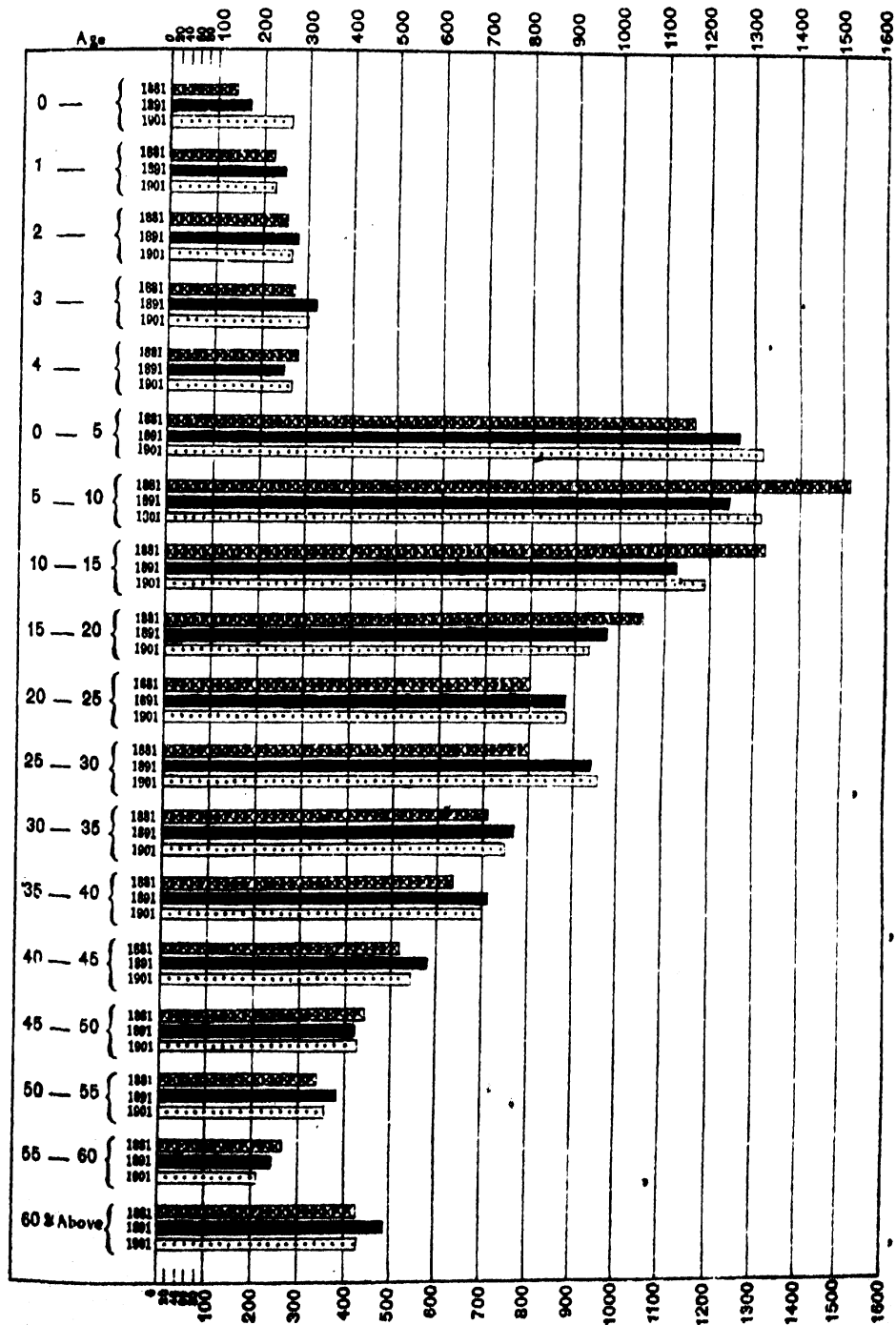
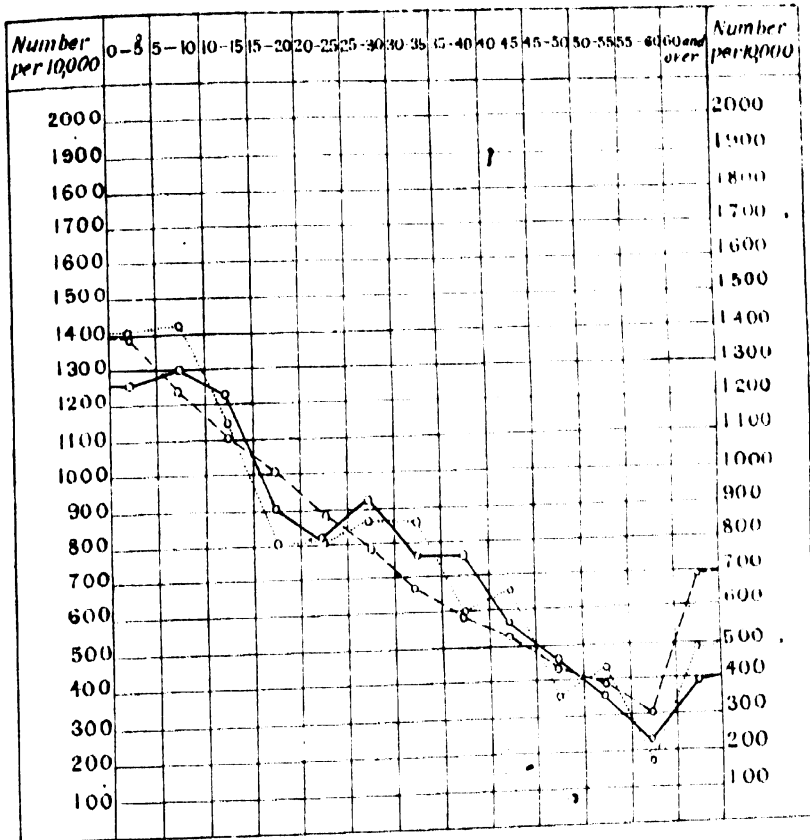
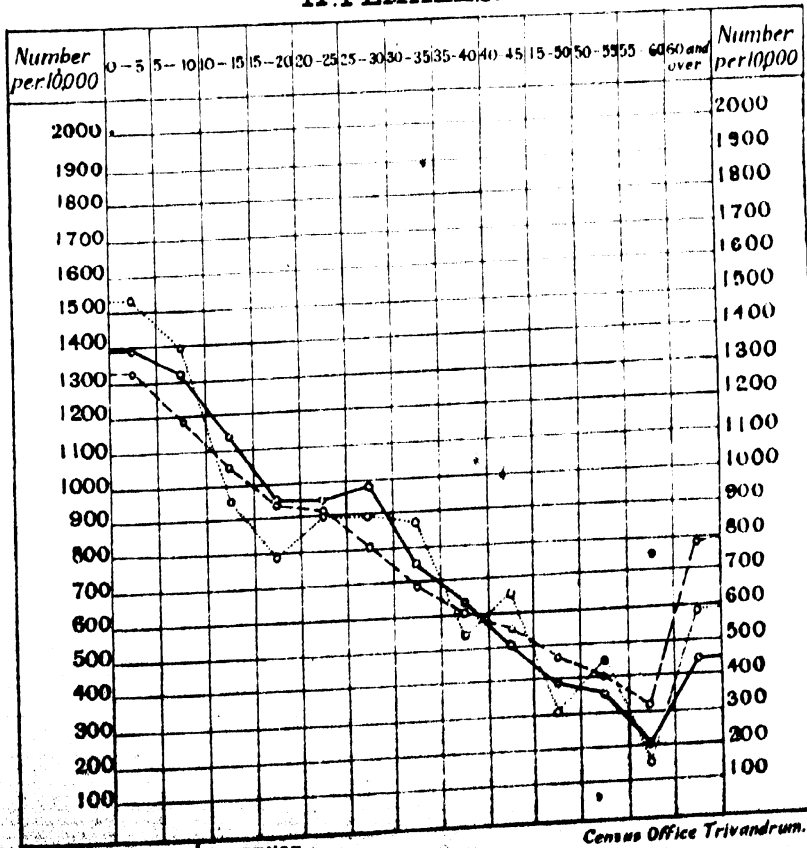


Diagram No 12
Showing age distribution of 10000 of each sex
in England and Wales, India & Travancore

I. MALES.



II. FEMALES.



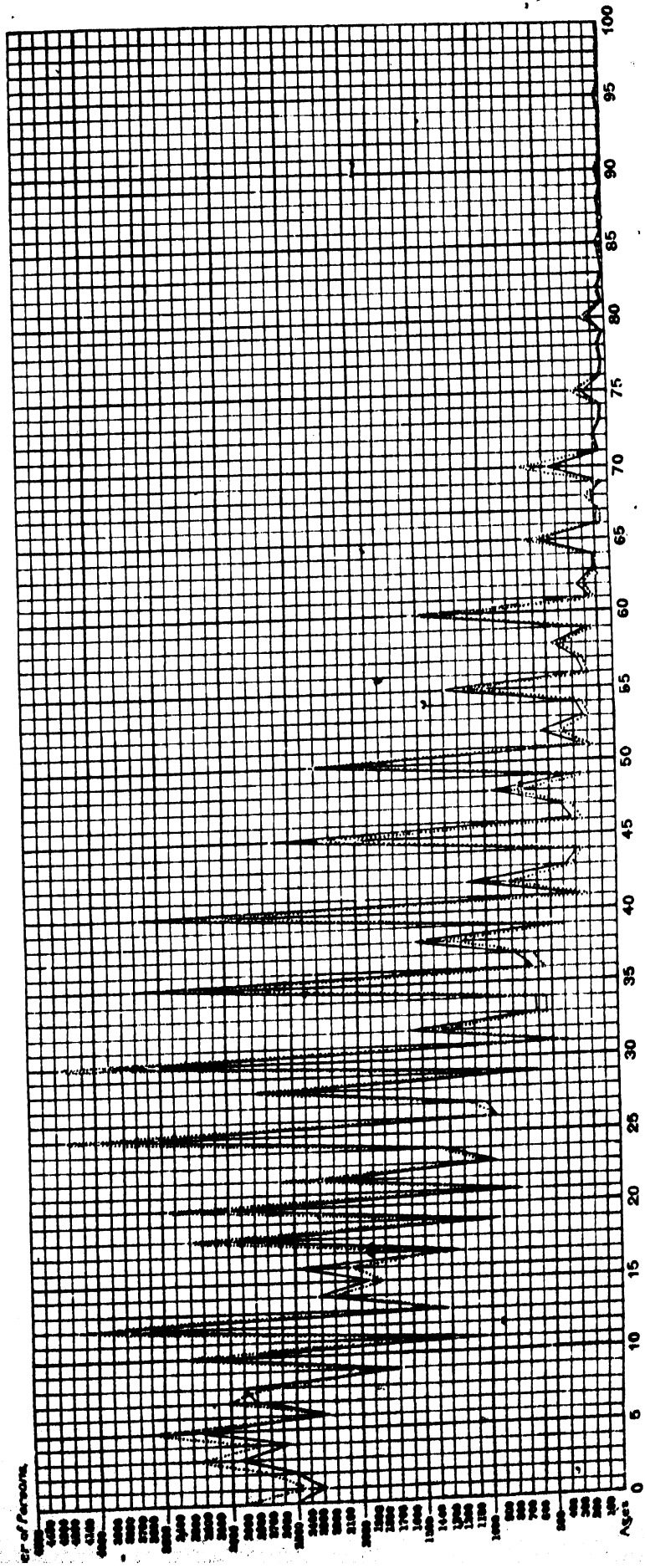
REFERENCE

—•— England & Wales
- - - India
—•— Travancore

Census Office Travancore.

Reproduced from Survey Office Travancore 1900

Showing the ages of 100000 persons as actually returned.
 (The ages are given at the foot and the number of persons alive at each age at the side)



REFERENCE
 Male
 Female

Census Office Trinidad

Livingstone in Survey Office Trinidad 1955

CHAPTER V.

SEX.

(TABLE VII.)

112. Proportion of the sexes—113. Importance of the subject—114. Low proportion of females examined—115. Comparison with other States and Provinces—116. Proportions of the sexes at different ages—117. Comparison with the previous Census—118. Proportions in the different religions—119. Proportions in town and country—120. Sex and Caste.

112. According to the first Census taken in 1875, there were in the State 1,010 females for every 1,000 males. In 1881, the proportion was reduced to 1,006 females and in 1891, there was a further fall to 982. At this Census, 1,490,165 males and 1,461,992 females have been enumerated which give 981 females to 1,000 males—a ratio almost the same as in 1891.

Proportion of the sexes.
SUBSIDIARY TABLE I.

As between the Natural divisions, the Western division exhibits a higher proportion of females to males than the Eastern, being 991 against 968. The low figure for the Eastern division is due to the greater immigration of males coupled with a greater emigration of females.

The sub-joined figures calculated from the Birth-Place returns inter-compare the ratios of females per mille of males in the two divisions.

	Ratio among those born		Ratio among those born outside Travancore.	Ratio for total of immigrants.
	In division where enumerated.	In contiguous division.		
Western division	991	1,290	800	986
Eastern division.	973	988	804	885

It is seen from these figures that the proportion between the sexes in the Eastern division is disturbed by the excess of male over female immigrants, that it would have exhibited a higher ratio but for the greater number of males it received from outside Travancore and that the Western division would have returned a lower ratio but for the larger number of females recruited from the Eastern division. If the factor of migration be left out of account, the Eastern division would show a higher figure, while the other division would remain unaltered.

Compared with the previous Censuses, the Western division is seen to return a higher ratio at each enumeration than the Eastern. The proportions at each Census are compared below.

	1901.	1891.	1881.	1875.
Western division.	991	992	1,016	1,017
Eastern division.	968	968	991	999

CHAP. V. Examining the Taluks of each division, we find that in 1875 the females exceeded the males in 17 of them—10 being in the Western and 7 in the Eastern division. At the next Census, 4 Taluks—2 in each division—fell off, while one in the Eastern division was added to the list. These 14 Taluks dwindled to 9 in 1891 and to 8 at this Census. They are Agastisvaram, Chirayinkil, Karunagapalli, Kartikapalli and Shertallay in the Western division, and Tovala, Kalkulam and Kunnatnad in the Eastern. Of these, the first six have preserved this excess at every Census since 1875, while the last two have regained the position they lost in 1891.

A Diagram (No. 14) at the end of this Chapter illustrates and compares the Talukwar proportions at the last four Censuses.

If the features disclosed by these proportions may be expressed in broad terms, it may be remarked that, setting aside the operation of temporary influences, the ratio of females to males tends to diminish as we proceed from the sea-board to the hilly tracts in the interior.

113. In view of "the fashion to judge of the accuracy of an Indian Census by the nearness with which the female total approaches that of the males," the proportion of the sexes has acquired an adventitious value, apart from and independent of its intrinsic interest. The enumerations in European countries show a greater number of females than males, even though the number born is more of the latter than of the former sex. But in India successive Censuses have shown a deficiency of females in almost all the States and Provinces. Apart from the natural and social causes which are regarded as possibly contributing to this difference between India and Europe, a greater portion of the deficiency is considered as due to omission. The neglect and contempt with which women are said to be regarded are, it is believed, such as to lead to their existence being ignored during Census enquiries. "In the European countries it is not far from the truth to say that the proportion of females gradually increases from the first year to the last. In the Indian Provinces there is usually an excess of females at the last age-period, and generally in the first four or five years of life, while at most of the other ages they show a deficiency, especially between 10 and 15. It has always been held as a sort of axiom of Indian enumerations that the women are less carefully enumerated than the men and that the deficiency of females is to be accounted for in this way, and further that the greater the proportion that they bear to the men is, the greater is the accuracy of the Census." As deficiency in females is taken to detract from the trustworthiness of a Census, this aspect of the question would deserve special treatment.

114. It may be observed that the 'state of feeling' alluded to in the preceding para as resulting in the eventual omission of females is entirely absent in Travancore. Viewing the social condition of the population *en masse*, it may be said that reticence in regard to the female members of the family seldom obtains to such an extent as to lead to their omission from the Census schedules. Among the Marumakkathayees who form the majority of the population, women are regarded as of equal importance with men, if not more, and enjoy a conspicuous amount of personal freedom. Girls are at least as much valued and cared for as boys not because they are sources of income, but, what is of greater moment to the family, because they are the channel by which the *Tarwad* property is conserved and

Low proportion of females examined.

SUBSIDIARY TABLES VI & VII.

transmitted. The *Purdah* system is unknown among the Hindus and the Christians and if seclusion behind the curtain obtains at all, it is confined to a numerically insignificant portion of the population—the Nambûthiri Brahmins and the foreign Musalmans. The Census enquiries about women have not been regarded as an interference with domestic privacy and the baseless fears and suspicions that are once said to have hedged round a Census are now things of the past.

ONE
PAGE

Apart from the omission on the part of the enumerators to make mention of the women of their households, there may be another source of inaccuracy, namely, the neglect of the enumerating agency. But the unprecedented increase in the total population and the marked uniformity in the rates of advance among both the sexes show alike that the work of counting has been well performed. This point may be gone into a little in detail.

The variations in the Talukwar proportions of the sexes may first be considered. Between 1875 and 1881, the ratio of females per 1,000 males fell in 17, was the same in 2, and rose in the remaining 12 Taluks. In 1891, there was a falling off in as many as 27 Taluks and a rise only in 4. At this Census, the decrease is confined only to 12 of the Taluks, while a rise is noticed in 17, two remaining stationary. Even in regard to the 12 Taluks which now show a decline, the proportion would have increased in 4 but for the greater immigration of males. In two others, the decrease is immaterial as the ratio is still above a thousand. If these are added to the 17 Taluks which exhibit a higher ratio than in 1891, the total comes to 23. It is noteworthy that the five southernmost Taluks within or bordering the cholera-zone in which there was a decrease in 1891—a decrease then traced to heavy mortality from cholera—now exhibit a marked increase. Though the ratios of the sexes are still removed from what obtained at the first two Censuses, still an improvement over the last returns is perceptible inasmuch as more than half the number of Taluks which showed a falling off in 1891 have now more than recovered their loss.

This improvement in the proportion of the sexes is further evidenced by the variations from Census to Census of females as compared with males. These are subjoined for the whole State and for the two Natural divisions.

	1875—1881.		1881—1891.		1891—1901.	
	Percentage of variation.		Percentage of variation.		Percentage of variation.	
	Males.	Females.	Males.	Females.	Males.	Females.
State.	+ 4.1	+ 3.7	+ 7.8	+ 5.3	+ 15.5	+ 15.4
Western Division.	+ 2.6	+ 2.5	+ 7.1	+ 4.5	+ 13.7	+ 13.6
Eastern Division.	+ 6.3	+ 5.3	+ 8.8	+ 6.3	+ 17.9	+ 17.8

It is seen from these percentages of increase that, while at the Censuses of 1881 and 1891, the females in the State as a whole as well as in the two Natural divisions progressed very slowly when compared with the males, at this Census, both the sexes have advanced *pari passu*. The extent of this improvement is clearly traceable in detail in the Talukwar variations. In 1891, only in three Taluks did the females show a greater percentage of increase than the males, the difference in their favour being + .1 in one Taluk and + 3.6 in the other. In some of the other Taluks, the rates were perceptibly slower, being even less than half, while in a few more the females declined while the males increased. But at this Census, the females have increased more rapidly than males in as many as 19 Taluks, the excess being more than 2 per cent. in six and more than one per cent. in eleven.

One more test may be applied to see how far the proportion of the sexes as returned at this Census bears on the accuracy of enumeration of females. In ac-

CHAP. V. cordance with experience elsewhere, omission of females is considered to occur especially in regard to unmarried girls and girls of the nubile age. In other words, the omission would be mainly confined to the ages 5-20. The Taluks then which show the greatest disparity between the sexes should also show the lowest proportion of females at these ages as compared with the total female population. Subsidiary Table VII shows for each Taluk the ratio of females to males, the number between the ages 5-20 out of 10,000 females and the serial order in respect of both. It will be seen from that statement that the order of the Taluks differs in regard to either proportion. The Taluks of Pattanapuram, Tiruvalla and Kottayam which show the lowest proportions stand high in the number of females between 5-20; while Parur and Alangal which are highest in respect of the latter come low in the ratio of females to males.

From the foregoing analysis it is apparent that artificial causes have played but a small part in the observed proportions of the sexes. Any further evidence on this point that an examination of the subject from other aspects may afford will be recorded in due course.

115. As appears from the proportions entered in the margin, the return for Travancore compares favourably with most of the other States and Provinces. Only in three of these, Madras, the Central Provinces and the Cochin State, females are in a majority, while in one Province, Bengal, the sexes equal. In all the others, the proportion of females to males is distinctly less than in Travancore, Mysore alone coming almost abreast of it. To illustrate the general disparity between the sexes in India, the proportion obtaining in England and Wales is also added at the foot of the statement. The proportion for all India is only 963 females to 1,000 males.

Comparison with other States and Provinces.

	Proportion of females to 1,000 males.
Ajmer-Merwara ...	900
Assam ...	949
Bengal ...	1,000
Berar ...	975
Bombay ...	938
Central Provinces ...	1,034
Coorg ...	801
Madras ...	1,028
Punjab ...	858
United Provinces of Agra and Oudh ...	937
Baroda State ...	936
Cochin D. ...	1,004
Gwalior Do. ...	900
Hyderabad Do. ...	964
Kashmir Do. ...	884
Mysore Do. ...	980
Travancore Do. ...	981
India Do. ...	963
England and Wales (1891) ...	1,064

116. The relative proportions at the different age-periods may now be
Proportions of the sexes at different ages.

SUBSIDIARY TABLES VIII & IX

At the ages below five, the number of girls exceeds that of boys in the ratio of 1,077 to 1,000. The excess is most marked under one year where there are 1,134 females for 1,000 males. Between the ages 5-10, the sexes equal while in the succeeding period 10-15, males outnumber the females. This may be partly due to the ages of 12 and 14 having a greater attraction for males than females and partly also to the greater mortality of females at this time of life. At the next quinquennium 15-20, the relation is reversed, the number of females rising above that of males. This balance in favour of females is kept up for two periods more-20-25 and 25-30-the former presenting the greatest extreme. From the age of 30 onwards, female life appears to decline very perceptibly and males preponderate till the last age-period (60 and above) when the balance is once more and finally turned against them. Female life sinks to its lowest point at the ages 35-40.

The Natural divisions reflect these features in detail. Taking them apart, we find that in the Western division females are in excess in the first six quinquennials except the third and sink below males in the following seven except the last. The

CHAP. V.
 PARA. 118.

118. On comparing the differences in the relative strength of the sexes in the main religions, it is found that the ratio of females is highest among the Hindus—990 per mille of males—and lowest among the Musalmans—935, the

SUBSIDIARY TABLE II.

Christians returning a mean of the two figures. The Western division shows higher proportions for all the religions than the Eastern. In regard to the Christians, the difference between the two divisions is but nominal being 968 against 966. The Mahommedans who predominate in the Western division show a ratio amounting to 952 against 909 in the Eastern. Among the Hindus the balance between the sexes is preserved in the Western division, while there are 975 females per 1,000 males in the inland tracts.

The three religions exhibit an excess of females, under five years of age, the Christians returning the highest ratio—1,113 for every 1,000 males. As between the Natural divisions, the Hindus and the Musalmans of the Eastern division share this excess in a greater degree than their co-religionists in the other division while in regard to the Christians, the latter shows a higher proportion. Judging from the average of females under one year of age, the mortality of male infants seems greatest with the Christians and least with the Musalmans. In the period 5–10, the Christians alone maintain the preponderance of females. The sexes border on equality among the Hindus; while among the Musalmans, females have gone down considerably, more so in the Eastern division. In another five years, however, the Christian females too become fewer so that, between the ages 10–15, the males predominate in all the religions and in both the Natural divisions, the predominance being most noticeable among the Musalmans of the inland tracts. But at the following period 15–20, the females of all the religions recover their vitality to a great extent, the Hindu and the Christian females even exceeding the males. The Musalman females join them before five years more pass by and we find that between 20–25, the females in all the religions and in both the divisions are in a decided majority. In the next period, however, this excess becomes narrowed, the Christian females losing their preponderance never to recover it at any subsequent period of life. With the next quinquennial period 30–35, the Hindu and the Musalman females too lose their numerical superiority and lag behind with their Christian sisters. At the advanced ages of 60 and above, the Hindu females get ahead of the males and more than re-gain their position, numbering 1,165 to 1,000 males—a proportion higher than that at any other age-period, that of the other religionists included.

In this comparison, the Animists have not been taken in, as they are extremely few and do not present any peculiar features different from those of the Hindus. The actual excess of males over females is only 95. The strength at each age-period is so small in either division that the proportions worked out appear to be considerably large at some of them and wanting in sufficient statistical value.

119. In the total urban population of the State, there are 963 females per 1,000 males, while the ratio on the rural population is as much as 982. The difference would be further enhanced in favour of the country to 28 per mille, if the average is taken for the rural portions of the Taluks in which the towns are respectively situated.

Proportions in town and country.

SUBSIDIARY TABLE VIII.

FEMALES TO 1,000 MALES.

	Urban.	Rural.
Agastisvaram ...	1,039	1,068
Trivandrum ...	930	1,008
Shencottah ...	1,115	944
Quilon ...	938	997
Kartikapalli ...	970	1,037
Ambalapuzha ...	955	990
Kottayam ...	919	947
Changanachery ...	991	944
Parur ...	914	968

The proportion for each town is shown in the margin. In seven out of the nine towns, males are in a majority while in the remaining two the relation is reversed. In the town of Shencottah, there are

1,115 females to 1,000 males while the rural ratio is 944, that in the Taluk as a whole being the same as the State average—981. The high urban proportion is caused by the emigration of males in connection with the Railway works outside the town—a circumstance which further explains the low ratio in the rural portion. Nagercoil, again, shows a female proportion of 1,059 which is but part of the preponderance of females found throughout the Taluk.

CHAP. V.
PARA. 120.

In regard to the urban and rural proportions by age, it is enough to mention the chief feature disclosed, *viz.*, that under the age of 30, females in the country are in excess of males; in the ratio of 1,027 to 1,000 while in towns they are in a minority of 984; and that, above that age, the proportion in the rural areas is lower than in the urban, being 902 against 925.

120. Elsewhere in India, a relation has been observed between the status of a caste and the proportion of the sexes in it, and, in his Note on Sex, the Imperial Census Commissioner has suggested a Table to show the proportion in each caste

Sex and Caste.
SUBSIDIARY TABLES IV & V.

of females to males and observed that, if arranged in order, it would "illustrate the general tendency for the ratio of females to vary inversely with the status of the caste, so that it is highest in the lowest castes, and lowest in the highest." Viewed in this light, the figures embodied in Subsidiary Table IV are not seen to have any established relation to social grading. The Table shows the proportion of females to 1,000 males for castes numbering 2,000 and over and the order exhibited does not seem to accord with their relative status. In many castes which are high up in the social scale, females not only exceed the males but their ratios are distinctly greater than those of several others low down the scale. The Nayar and the Vellála return 1,027 and 1,020 females per mille of males, while the Pallan and the Pulayan show proportions of 943 and 957 respectively. These figures only show that the phases of the marital institution to which the tendency above noted is traceable are not, with the bulk of the people, the invariable concomitants of social status and that a high position in the scale of precedence does not connote the adoption of early marriage or the prohibition of widow marriage, both of which are generally known to be important regulating principles in the ordering of society. *Teste*, the Nayars, high in the scale, but among whom re-marriage is far from uncommon. Among the Nambúthiri Brahmins, the highest caste in Malabar, marriage takes place after puberty; and women sometimes continue single throughout life.

This inversion of social precedence is also seen if the proportions under five years of age are taken and compared. In this period, females are in excess of males in the case of all the selected castes entered in Table V. Such influences then as modify the observed ratios are evidently at work only in later years. One of these influences becomes apparent, if the proportions returned at the different age-periods be examined. Between the ages 12–15, a deficiency of females occurs in all the selected castes. It has already been seen that, in the different religions, in both the Natural divisions and in every Taluk of the State, women are at a discount at the period 10–15. This may be due to mortality consequent on premature child-bearing. The effects of lowered vitality are also perceptible in the period 40–60 and re-marriage means a fresh exposure to the trials of maternity. Doubtless, other and equally potent influences are at work in reducing the proportion of females. But what their precise nature is and to what extent they operate, it is difficult to accurately determine—so varied are the factors that combine in producing the final result. And it would be hazardous to build any conclusions on a subject of this kind except on the basis of more extended observations.

SUBSIDIARY TABLE I.—General proportion of the Sexes by
Natural Divisions and Taluks.

NATURAL DIVISIONS AND TALUKS.	NUMBER OF FEMALES TO 1,000 MALES.			
	1901.	1891.	1881.	1875.
1	2	3	4	5
<i>Western Division.</i>				
1. Agastisvaram	1,065	1,011	1,093	1,104
2. Eraniel	999	987	1,034	1,028
3. Vilavankod	956	947	985	1,009
4. Neyyattinkara	954	945	996	975
5. Trivandrum	974	967	995	995
6. Chirayinkil	1,037	1,030	1,064	1,053
7. Quilon	990	1,004	1,046	1,030
8. Karunagapalli	1,035	1,059	1,070	1,069
*9. Kartikapalli	1,032	1,034	1,049	1,038
10. Ampalapuzha	978	1,020	983	1,002
11. Shertallay	1,006	1,006	1,023	1,034
12. Parur	953	971	973	995
13. Vaikam	964	969	988	993
14. Tiruvalla	939	954	955	952
15. Mavelikara	999	974	1,005	1,004
TOTAL ..	991	992	1,016	1,017
<i>Eastern Division.</i>				
16. Tovala	1,067	1,053	1,041	1,071
17. Kalkulam	1,008	993	1,007	979
18. Nedumangad	970	992	973	975
19. Kottarakara	984	984	983	994
20. Pattanapuram	905	986	989	984
21. Shenocottah	981	1,044	1,075	1,071
22. Kunnattur	992	966	1,003	1,008
23. Chengannur	960	940	976	977
24. Changanachery	951	937	943	978
25. Kottayam	942	965	977	989
26. Ettumanur	963	946	999	1,009
27. Minaohil	951	945	961	970
28. Todupuzha	979	971	972	966
29. Muvattupuzha	980	996	1,014	1,018
30. Kunnatnad	1,000	993	1,006	1,025
31. Alangad	983	974	995	1,011
32. Cardamom Hills	935	681	862	1,010
TOTAL ..	968	968	991	999
Total, State ...	981	982	1,006	1,010

[NOTE:—The proportions for the previous Censuses have been calculated on the adjusted figures embodied in Table II.]

SUBSIDIARY TABLE II.—*Number of females to 1,000 males at each age by Natural Divisions and Religions.*

AGE.	NUMBER OF FEMALES TO 1,000 MALES.											
	TOTAL.				WESTERN DIVISION.				EASTERN DIVISION.			
	Hindu.	Musal-man.	Christ-ian.	Animis-tic.	Hindu.	Musal-man.	Christ-ian.	Animis-tic.	Hindu.	Musal-man.	Christ-ian.	Animis-tic.
1	2	3	4	5	6	7	8	9	10	11	12	13
0 — 1 ..	1,126	1,112	1,157	1,295	1,100	1,084	1,174	1,656	1,169	1,151	1,143	1,142
1 — 2 ..	1,061	1,036	1,111	1,044	1,065	1,059	1,118	975	1,068	1,006	1,106	1,077
2 — 3 ..	1,071	1,029	1,125	1,166	1,081	990	1,139	1,210	1,057	1,086	1,114	1,147
3 — 4 ..	1,054	1,033	1,102	1,061	1,047	1,007	1,082	1,531	1,065	1,071	1,121	906
4 — 5 ..	1,028	1,018	1,073	1,000	1,019	1,018	1,084	1,055	1,043	1,017	1,064	976
TOTAL, 0—5	1,067	1,043	1,113	1,108	1,080	1,028	1,117	1,275	1,079	1,065	1,109	1,036
5 — 10 ..	997	966	1,014	1,051	1,001	984	1,021	1,075	990	940	1,007	1,040
10 — 15 ..	914	890	914	872	917	919	925	892	908	849	906	864
15 — 20 ..	1,044	994	1,009	1,268	1,061	1,023	1,022	1,249	1,018	951	998	1,277
20 — 25 ..	1,126	1,089	1,113	1,026	1,131	1,098	1,132	2,437	1,118	1,075	1,098	1,336
25 — 30 ..	1,041	1,085	994	1,253	1,052	1,127	1,035	1,500	1,025	1,024	961	1,132
30 — 35 ..	978	951	920	889	997	999	943	869	949	888	900	902
35 — 40 ..	881	760	786	668	848	781	784	558	804	727	787	753
40 — 45 ..	882	784	827	643	900	801	794	558	853	759	857	692
45 — 50 ..	837	680	807	653	847	685	765	525	820	673	844	731
50 — 55 ..	973	840	850	816	1,008	865	834	866	920	808	863	799
55 — 60 ..	920	673	843	625	930	664	777	763	904	697	901	570
60 and over ..	1,165	890	979	980	1,196	900	923	1,021	1,118	874	1,026	935
TOTAL ..	990	935	967	993	1,000	952	998	1,035	975	909	966	973

**SUBSIDIARY TABLE III.—Actual excess or defect of females
by Natural Divisions and Taluks.**

NATURAL DIVISIONS AND TALUKS.	NUMBER OF FEMALES IN EXCESS (+) OR DEFECT (—).			
	1901.	1891.	1881.	1875.
1	2	3	4	5
<i>Western Division.</i>				
1. Agastisvaram	+ 2,959	+ 789	+ 3,497	+ 4,015
2. Eraniel	— 35	— 668	+ 1,868	+ 1,484
3. Vilavankod	— 1,802	— 1,883	— 514	+ 317
4. Neyyattinkara	— 3,276	— 3,151	— 226	— 1,368
5. Trivandrum	— 1,788	— 1,890	— 280	— 263
6. Chirayinkil	+ 2,081	+ 1,453	+ 2,686	+ 2,258
7. Quilon	— 672	+ 271	+ 2,315	+ 1,503
8. Karunagapalli	+ 2,114	+ 3,102	+ 3,409	+ 3,160
9. Kartikapalli	+ 1,547	+ 1,518	+ 1,951	+ 1,513
10. Ampalapuzha	— 1,171	+ 927	— 810	+ 72
11. Shertallay	+ 450	+ 365	+ 1,296	+ 1,897
12. Parur	— 1,704	— 956	— 891	— 162
13. Vaikam	— 1,727	— 1,266	— 482	— 249
14. Tiruvalla	— 4,446	— 2,886	— 2,582	— 2,586
15. Mavelikara	— 49	— 1,369	+ 253	+ 175
TOTAL ..	— 7,539	— 5,634	+ 11,490	+ 11,757
<i>Eastern Division.</i>				
16. Tovala	+ 1,052	+ 773	+ 600	+ 1,015
17. Kalkulam	+ 267	— 194	+ 226	— 666
18. Nedumangad	— 1,021	— 217	— 719	— 612
19. Kottarakara	— 603	— 598	— 526	— 167
20. Pattanapuram	— 2,461	— 269	— 180	— 74
21. Shencottah	— 374	+ 688	+ 1,101	+ 960
22. Kunnattur	— 342	— 1,265	+ 84	+ 107
23. Chengannur	— 2,242	— 2,926	— 1,028	— 925
24. Changanachery	— 2,363	— 2,470	— 2,184	— 862
25. Kottayam	— 2,829	— 1,364	— 839	— 373
26. Ettumanur	— 1,777	— 2,249	— 53	+ 316
27. Minachil	— 1,790	— 1,684	— 1,138	— 883
28. Todupuzha	— 353	— 370	— 349	— 525
29. Muvattupuzha	— 1,861	— 181	+ 670	+ 812
30. Kunnatnad	— 6	— 393	+ 386	+ 1,200
31. Alangad	— 644	— 860	— 139	+ 354
32. Cardamom Hills	— 3,887	— 3,886	— 462	+ 12
TOTAL ..	— 20,634	— 17,460	— 4,600	— 238
Total, State ..	— 28,173	— 23,094	+ 6,890	+ 11,519

SUBSIDIARY TABLE IV.—*Proportion of the sexes in Castes numbering more than 2,000 persons.*

CASTE.	FEMALES TO 1,000 MALES.	CASTE.	FEMALES TO 1,000 MALES.	CASTE.	FEMALES TO 1,000 MALES.
1. Ilavatti	1,078	18. Nayar	1,001	35. Pantaram	968
2. Patnui	1,073	19. Panan	1,001	36. Kannan	964
3. Kuravan	1,069	20. Urali	997	37. Kammalan	961
4. Tantan	1,042	21. Asari	996	38. Velan	959
5. Veluttetan	1,041	22. Mannan	994	39. Pulayan	957
6. Kallasari	1,033	23. Tattan	992	40. Varyar	948
7. Paravan	1,030	24. Vaniyan	992	41. Pallan	944
8. Velan	1,030	25. Itayan	983	42. Kavati	940
9. Krishnan Vakai ..	1,030	26. Ullatan	983	43. Ilayatu	934
10. Vellalan	1,020	27. Kollan	981	44. Kanian	933
11. Marakkan	1,015	28. Channan	980	45. Chayakkaran	930
12. Maran	1,012	29. Ilavanian	979	46. Konkani	899
13. Ilavan	1,012	30. Maravan	974	47. Brahmin (Others).	885
14. Nulayan	1,012	31. Ampattan	974	48. Brahmin (Malayala)	851
15. Chetti	1,010	32. Parayan	972	49. Kudumi	832
16. Salian	1,010	33. Kusavan	969		
17. Chakkala	1,003	34. Valan	969		

[NOTE:—The proportions are calculated on the figures given in the Table XIII.]

SUBSIDIARY TABLE V.—*Proportion of the sexes by age-periods in selected Castes.*

	NUMBER OF FEMALES PER 1,000 MALES.					
	0-5	5-12	12-15	15-20	20-40	40 & over.
1	2	3	4	5	6	7
Brahmin (Malayala) ..	1,023	886	856	888	795	840
Brahmin (Others) ..	1,043	993	704	997	835	979
Channan	1,145	1,017	903	902	993	880
Ilavan	1,047	994	908	1,082	1,033	979
Kammalan	1,080	1,013	849	1,024	1,001	944
Konkani	1,011	859	747	968	884	920
Kuravan	1,165	1,069	951	1,222	1,110	887
Nayar	1,038	970	806	1,081	989	1,044
Parayan	1,074	1,009	830	1,048	1,041	800
Pulayan	1,107	972	829	1,123	1,022	750
Valan	1,124	980	799	992	1,058	779
Vaniyan	1,008	991	949	960	1,036	941
Vellalan	1,097	1,068	884	1,066	995	1,090

[NOTE:—The proportions are calculated on the figures entered in Table XIV.]

SUBSIDIARY TABLE VI.—*Variation in population by Sex.*

NATURAL DIVISIONS AND TALUKS.	PERCENTAGE OF VARIATION : INCREASE (+) OR DECREASE (-).					
	1891-1901.		1881-1891.		1875-1881.	
	Males.	Females.	Males.	Females.	Males.	Females.
1	2	3	4	5	6	7
<i>Western Division.</i>						
1. Agastievaram	+ 4.7	+ 9.6	+ 14.5	+ 6.7	- 2.7	- 3.7
2. Eraniel	+ 4.2	+ 5.5	- 4.1	- 8.4	+ 4.8	+ 5.3
3. Vilavankod	+ 15.6	+ 16.7	+ 0.3	- 3.7	+ 1.4	- 1.0
4. Neyyattinkara	+ 25.7	+ 27.0	+ 3.0	- 2.3	+ 2.9	+ 5.2
5. Trivandrum	+ 19.5	+ 20.3	+ 10.2	+ 7.2	+ 2.6	+ 2.6
6. Chirayinkil	+ 14.7	+ 15.5	+ 14.4	+ 10.8	- 1.6	- 0.5
7. Quilon	+ 7.1	+ 5.5	+ 19.7	+ 15.0	+ 1.7	+ 3.3
8. Karunagapalli	+ 15.6	+ 13.0	+ 8.3	+ 7.2	+ 5.8	+ 5.9
9. Kartikapalli	+ 5.3	+ 5.2	+ 13.0	+ 11.4	+ 1.6	+ 2.6
10. Ampalapuzha	+ 14.2	+ 9.5	- 0.1	+ 3.7	+ 5.6	+ 3.6
11. Shortallay	+ 20.1	+ 20.2	+ 4.0	+ 2.3	- 0.6	- 1.6
12. Parur	+ 10.3	+ 8.2	- 0.2	- 0.4	+ 5.5	+ 3.2
13. Vaikam	+ 17.8	+ 17.2	+ 6.5	+ 4.5	+ 6.2	+ 5.6
14. Tiruvalla	+ 16.8	+ 14.4	+ 9.6	+ 9.5	+ 4.6	+ 4.9
15. Mavelikara	+ 11.1	+ 13.9	+ 7.3	+ 3.9	+ 1.7	+ 1.8
TOTAL	+ 13.7	+ 13.6	+ 7.1	+ 4.5	+ 2.6	+ 2.5
<i>Eastern Division.</i>						
16. Tovala	+ 8.2	+ 9.6	- 2.3	- 1.1	+ 3.6	+ 0.7
17. Kalkulam	+ 17.3	+ 19.0	- 1.7	- 3.0	- 3.4	- 0.6
18. Nedumangad	+ 23.5	+ 20.7	+ 5.3	+ 7.4	+ 9.6	+ 9.4
19. Kottarakara	+ 7.7	+ 7.8	+ 19.9	+ 20.0	+ 4.3	+ 3.1
20. Pattanapuram	+ 31.0	+ 20.3	+ 18.4	+ 18.0	+ 3.2	+ 2.5
21. Shencottah	+ 25.3	+ 17.8	+ 6.9	+ 3.8	+ 5.8	+ 6.2
22. Kunnattur	+ 10.1	+ 13.0	+ 11.4	+ 7.4	+ 4.0	+ 3.9
23. Chengannur	+ 14.3	+ 16.8	+ 10.8	+ 6.7	+ 7.8	+ 7.8
24. Changanachery	+ 25.2	+ 27.3	+ 1.1	+ 0.4	+ 8.6	+ 5.0
25. Kottayam	+ 23.8	+ 20.8	+ 9.3	+ 8.0	+ 4.6	+ 3.3
26. Ettumanur	+ 16.3	+ 18.5	+ 13.6	+ 7.6	+ 5.7	+ 4.5
27. Minachil	+ 17.6	+ 18.2	+ 5.9	+ 4.2	+ 7.9	+ 7.0
28. Todupuzha	+ 28.8	+ 29.7	+ 3.7	+ 3.6	+ 3.3	+ 5.0
29. Muvattupuzha	+ 25.0	+ 23.0	+ 8.9	+ 7.0	+ 4.3	+ 3.9
30. Kunnatnad	+ 9.2	+ 9.9	+ 5.8	+ 4.4	+ 14.7	+ 12.5
31. Alangad	+ 12.2	+ 13.2	+ 2.1	- 0.1	+ 1.7	+ 0.2
32. Cardamom Hills	+ 36.9	+ 63.7	+ 178.1	+ 87.5	+ 170.2	+ 130.6
TOTAL	+ 17.9	+ 17.8	+ 8.8	+ 6.3	+ 6.3	+ 5.3
Total, State	+ 15.5	+ 15.4	+ 7.6	+ 5.3	+ 4.1	+ 3.7

SUBSIDIARY TABLE VII.—Comparing proportion of females to males with that of females between 5—20 to total females.

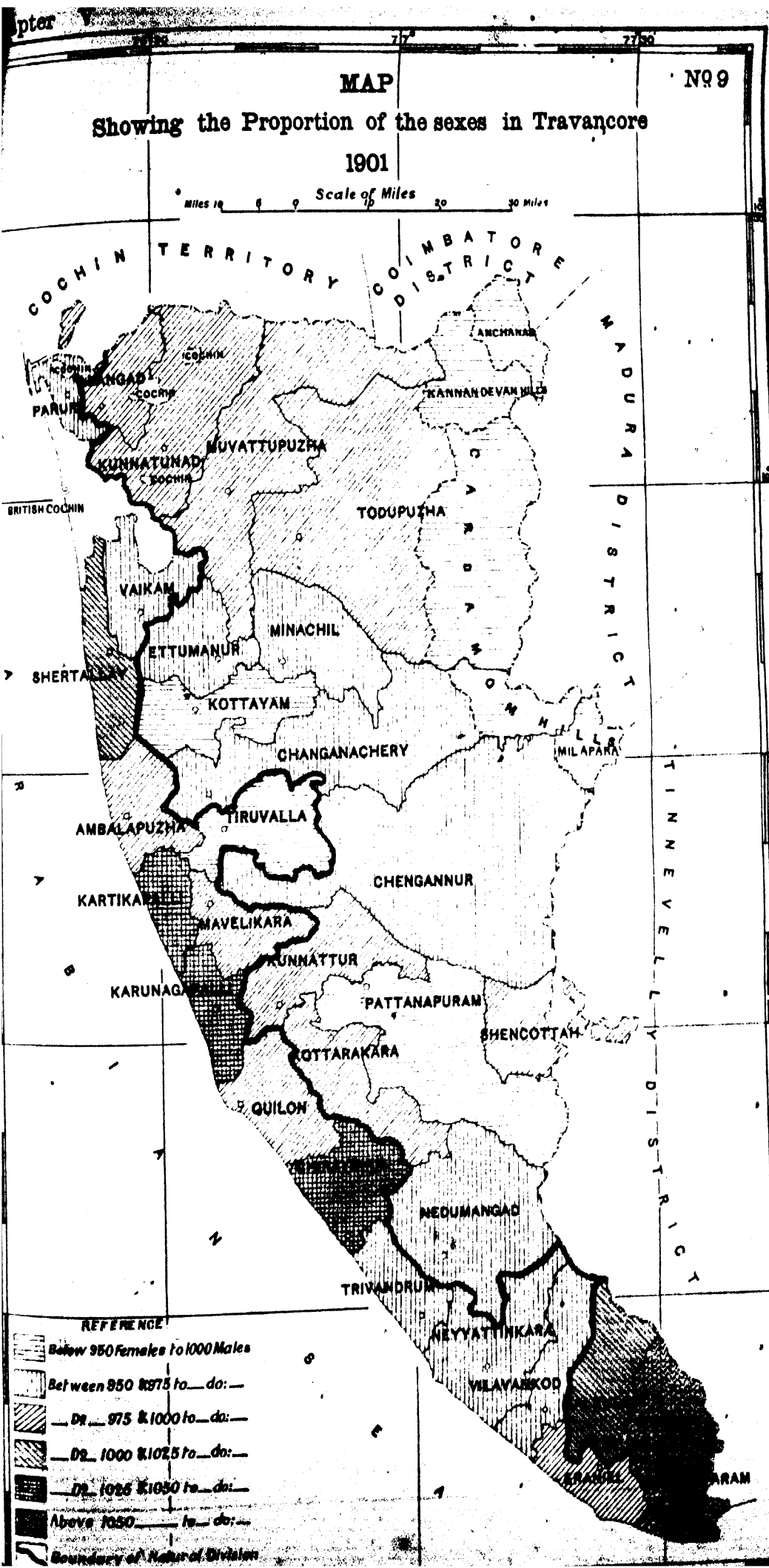
Natural Divisions and Taluks.	Number of Females to 1,000 Males.	Number of females between the ages 5—20 out of 10,000 females.	Serial order in respect of column 2.	Serial order in respect of column 3.	Natural Divisions and Taluks.	Number of Females to 1,000 Males.	Number of females between the ages 5—20 out of 10,000 females.	Serial order in respect of column 2.	Serial order in respect of column 3.
1	2	3	4	5	1	2	3	4	5
<i>Western Division.</i>					<i>Eastern Division.</i>				
1. Agastiyavaram ..	1,065	3,315	2	28	16. Tovala ..	1,067	3,225	1	31
2. Eraniel ..	999	3,526	9	6	17. Kalkulam ..	1,008	3,425	6	12
3. Vilavankod ..	956	3,448	24	10	18. Nedumangad ..	970	3,369	20	20
4. Neyyattinkara ..	954	3,552	25	3	19. Kottarakara ..	984	3,466	13	9
5. Trivandrum ..	974	3,436	19	11	20. Pattanapuram ..	905	3,375	31	19
6. Chirayinkil ..	1,037	3,424	3	13	21. Shencottah ..	981	3,229	15	30
7. Quilon ..	990	3,525	12	7	22. Kunnattur ..	992	3,358	11	22
8. Karunagapalli ..	1,033	3,322	4	26	23. Chengannur ..	960	3,329	23	25
9. Kartikapalli ..	1,032	3,307	5	17	24. Changanachery ..	951	3,396	27	18
10. Ampalapuzha ..	978	3,319	18	27	25. Kottayam ..	942	3,409	29	14
11. Shertallay ..	1,006	3,340	7	24	26. Ettumanur ..	963	3,363	22	21
12. Parur ..	953	3,561	26	2	27. Minachil ..	951	3,409	23	15
13. Vaikam ..	964	3,353	21	23	28. Todupuzha ..	979	3,533	17	5
14. Tiruvalla ..	939	3,402	30	16	29. Muvattupuzha ..	980	3,534	16	4
15. Mavelikara ..	990	3,302	10	29	30. Kunnatnad ..	1,000	3,496	8	8
					31. Alangad ..	983	3,619	14	1
TOTAL ...	991	3,413	1	2	TOTAL ...	968	3,435	2	1

SUBSIDIARY TABLE VIII.—Proportion of the sexes by age at the Censuses of 1901, 1891, 1881, and 1875.

AGE.	NUMBER OF FEMALES TO 1,000 MALES.					
	1901.			1891.	1881.	1875.
	Total.	Urban.	Rural.			
1	2	3	4	5	6	7
0—1	1,134	1,074	1,138	1,201	1,141	..
1—2	1,072	1,054	1,073	1,136	1,085	..
2—3	1,083	1,080	1,082	1,088	1,017	..
3—4	1,064	1,018	1,067	1,078	1,068	..
4—5	1,038	1,014	1,040	1,046	1,027	..
TOTAL, 0—5	1,077	1,049	1,079	1,101	1,059	1,003
5—10	1,000	1,022	993	994	1,044	1,014
10—15	912	922	911	920	1,021	947
15—20	1,031	958	1,040	1,060	1,040	1,022
20—25	1,124	976	1,136	1,098	1,089	1,085
25—30	1,066	971	1,089	1,035	1,013	1,027
30—35	962	966	962	930	956	952
35—40	814	795	815	818	936	908
40—45	861	886	858	860	917	972
45—50	818	775	821	814	931	1,010
50—55	956	1,045	929	928	928	971
55—60	884	888	881	918	938	1,071
60 and over ..	1,004	1,226	1,096	1,057	1,023	1,085
TOTAL ..	961	963	963	962	1,006	1,010

SUBSIDIARY TABLE IX.—*Number of females to 1,000 males at each age-period by Natural Divisions and Taluks.*

NATURAL DIVISIONS AND TALUKS.	0-5	5-10	10-15	15-20	20-25	25-30	30-35	35-40	40-45	45-50	50-55	55-60	60 & over.
1	2	3	4	5	6	7	8	9	10	11	12	13	14
<i>Western Division.</i>													
1. Agastisvaram ..	1,138	1,089	928	1,045	1,172	1,182	1,222	864	955	864	1,127	1,009	1,255
2. Eraniel	1,134	1,068	920	990	1,115	1,077	1,084	836	801	813	939	982	1,126
3. Vilavankod ..	1,109	925	877	1,045	1,186	988	880	755	876	788	876	758	1,074
4. Neyyattinkara ..	1,103	1,001	883	1,044	1,198	1,057	933	720	824	703	791	780	894
5. Trivandrum ..	1,039	1,007	941	1,080	1,062	993	912	761	867	754	1,003	897	1,227
6. Chirayinkil ..	1,020	985	979	1,134	1,265	1,077	1,024	925	1,006	924	1,137	1,001	1,056
7. Quilon	1,061	1,026	959	1,086	1,101	1,075	991	797	856	795	960	824	1,043
8. Karunagapalli ..	1,024	982	945	1,113	1,178	1,059	1,060	900	1,050	943	1,113	910	1,287
9. Kartikapalli ..	1,042	1,060	960	1,095	1,161	1,154	1,062	857	912	818	1,011	943	1,286
10. Ampalapuzha ..	1,097	973	918	1,032	1,120	1,061	951	778	834	804	963	929	1,118
11. Shertallay ..	1,066	1,008	926	1,083	1,225	1,135	951	866	772	844	993	908	1,276
12. Parur	1,107	982	905	936	966	960	959	846	845	831	848	836	1,124
13. Vaikam	1,054	988	828	1,070	1,088	1,025	937	860	822	787	899	876	1,215
14. Tiruvalla	1,036	976	883	959	1,038	962	951	844	786	794	882	847	992
15. Mavolikara ..	1,072	998	916	1,040	1,149	1,051	952	863	971	853	996	901	1,122
TOTAL ...	1,070	1,005	919	1,052	1,134	1,056	986	829	872	819	967	883	1,126
<i>Eastern Division.</i>													
16. Tovala	1,049	1,079	910	1,169	1,208	1,168	1,004	877	1,118	891	1,161	1,170	1,344
17. Kalkulam	1,161	1,059	940	1,028	1,106	1,037	988	796	951	862	972	904	1,196
18. Nedumangad ..	1,044	932	905	1,092	1,205	1,083	933	742	880	800	882	809	1,064
19. Kottarakara ..	1,134	1,105	888	1,014	1,091	1,016	964	752	880	835	909	920	1,105
20. Pattanapuram ..	1,012	1,013	911	986	1,059	972	813	641	669	702	931	797	1,071
21. Shencottah ..	1,051	974	946	984	1,032	966	1,017	753	962	863	1,063	917	1,268
22. Kunnattur	1,072	985	925	1,052	1,216	1,067	970	805	888	865	881	870	1,109
23. Chengannur ..	1,033	968	890	970	1,096	1,009	891	857	893	806	941	857	1,094
24. Changannachery ..	1,102	960	871	1,033	1,213	1,026	906	791	762	670	846	820	1,002
25. Kottayam	1,119	952	817	990	1,097	1,018	949	756	782	734	896	905	1,045
26. Ettumanur	1,011	977	848	964	1,012	1,022	1,147	865	871	980	837	914	1,080
27. Minachil	1,148	945	864	1,056	1,097	950	842	846	748	851	788	857	974
28. Todupuzha	1,139	1,006	924	1,015	1,218	960	836	846	819	805	885	855	1,030
29. Muvattupuzha ..	1,083	1,001	932	1,021	1,101	969	967	827	841	931	931	932	1,057
30. Kunnatnad	1,142	1,004	944	1,003	1,188	1,092	917	864	882	851	915	887	1,079
31. Alangad	1,074	1,010	971	1,022	1,135	1,037	940	816	845	787	832	890	1,043
32. Cardamom Hills ..	1,078	1,002	921	778	669	527	532	456	494	437	561	428	687
TOTAL ...	1,087	993	903	1,011	1,112	1,007	931	794	845	817	885	885	1,035
TOTAL, STATE ...	1,077	1,000	912	1,064	1,124	1,066	962	814	861	819	967	883	1,126



Chapter V.

Showing the Talukwar prop
Censuses o

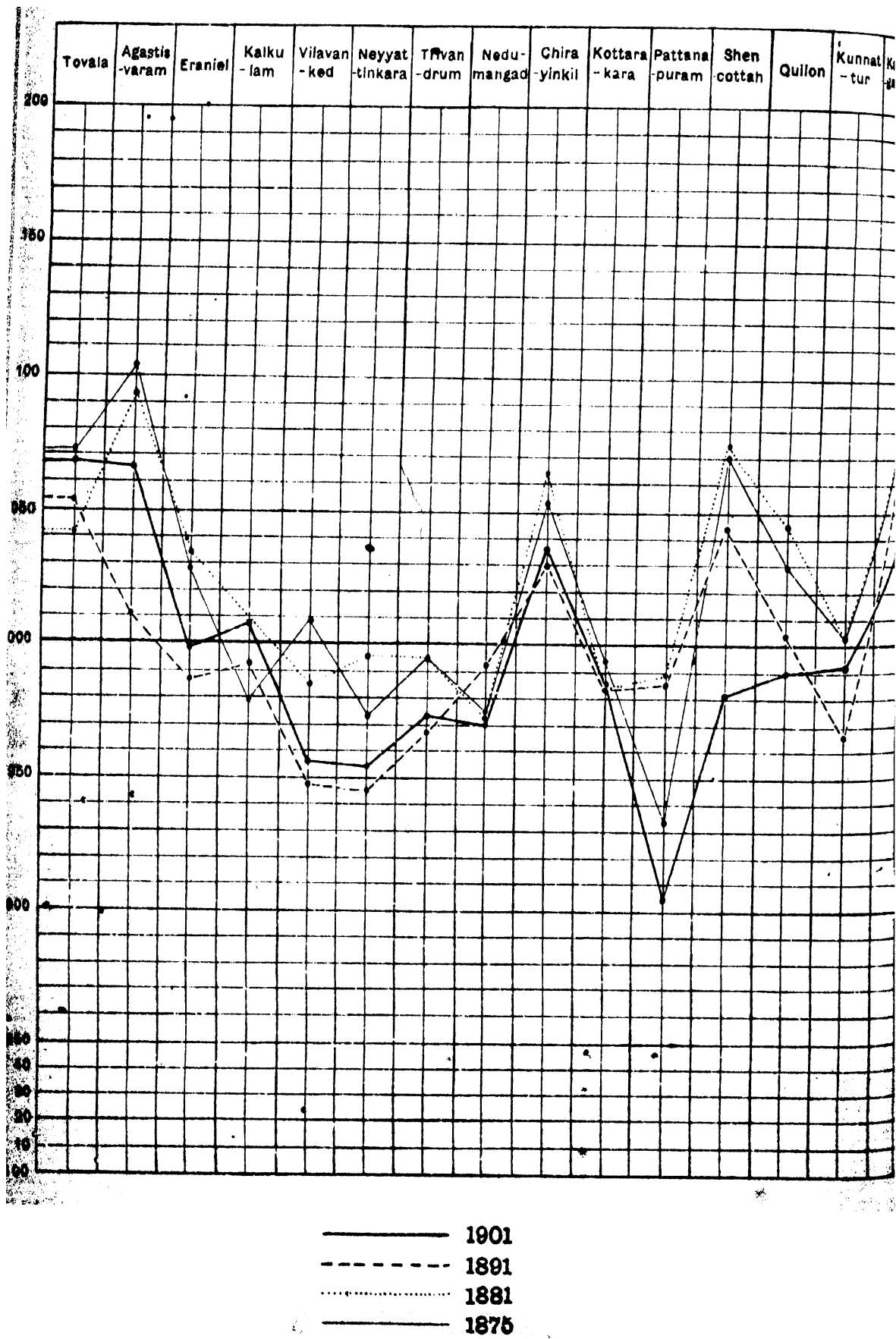
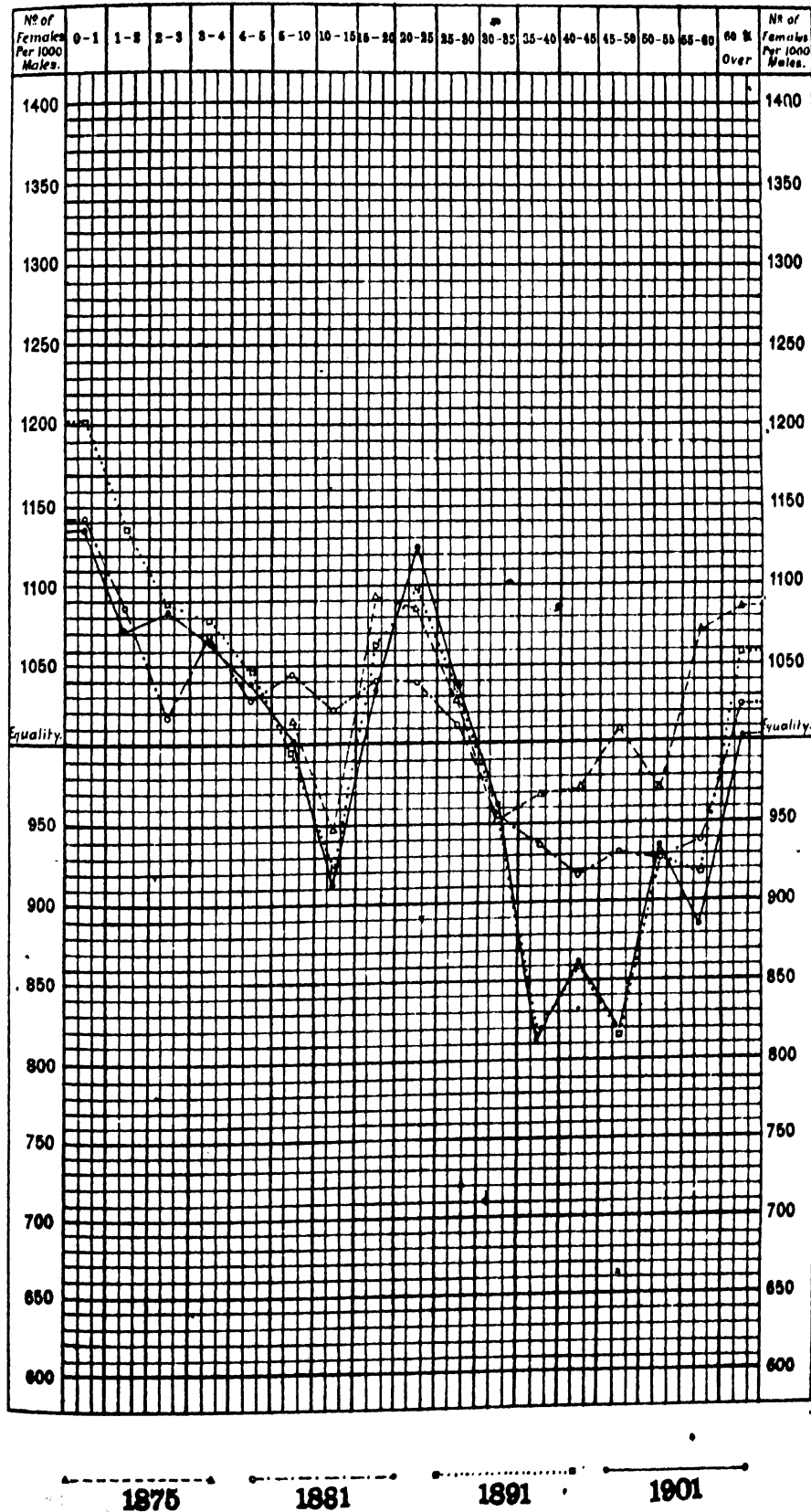


Diagram. No 15.
Showing the relative proportion of the Sexes
at different ages in 1875, 1881, 1891 and 1901.



CHAPTER VI.

CIVIL CONDITION.

(TABLES VII AND XIV.)

121. Introductory—122. The record of civil condition—123. Civil condition of the population—124. Comparison with last Census—125. Comparison with other States and Provinces—126. Civil condition by age—127. Age by civil condition—128. Civil condition in the different religions—129. Civil condition by caste—130. Civil condition in Natural divisions and Taluks—131. Civil condition in towns—132. Proportion of the sexes in each civil condition—133. Proportion of wives at the reproductive ages.

121. From a Census point of view, statistics of civil condition are of importance in that they throw light upon the influences that accelerate or retard the growth of population. They are of further sociological interest inasmuch as they enable us to read in figures and study with advantage those phases which characterize and distinguish the marital institutions of different communities. As some knowledge of the customs, therefore, may help us to better appreciate the statistics which reflect them, the general features presented by the marriage practices now obtaining in the State may be noted before proceeding to a consideration of the returns.

Introductory.

To begin with, we have the Brahmins among whom a distinct difference is noted according as they are Malayala or Non-Malayala Brahmins. Among the latter, marriage of girls takes place before puberty. Widow marriage is absolutely prohibited. Men seldom remain unmarried and widowers can re-marry, the privilege being exercised perhaps too often. Polygamy, though allowed, is rarely practised. The Brahmins are exogamous in that intermarriage is prohibited within the same eponymous sept or *Gôtra* and endogamous in that marriage takes place only within the same sub-division of caste.

The marriage customs of the Malayala Brahmins who occupy in Malabar the foremost rung in the social ladder present some notable features. In India generally, Brahmin girls are married before puberty. Nambûthiri girls, on the other hand, are always married after puberty and consummation is part of the marriage ceremony. The eldest son of a family is alone allowed to marry in his own caste and the other sons consort with Non-Brahmin women. In consequence of this, the difficulty of getting husbands is great and marriage frequently comes to Nambûthiri women late in life, some remaining single till the end. In common with the other Brahmins, widow marriage is prohibited. The Nambûthiris are not only not monogamists, but, with only the eldest son marrying, too many girls are thrown on the market and the tendency towards polygamy is strong among them. Marriage is enjoined only outside the *Gôtra*.

But the most noteworthy features in the marriage system on this side of the ghâts are to be found in that obtaining among the Marumakkathâyees, the effects of whose practices greatly influence the statistics of civil condition. Marriage among

CHAP. VI. the Nâyars, for instance, may be divided into two stages—the *Tālikettu* (tying the **PARA. 121.** *tīli*) and the *Mundu kodukkuka* or presenting the cloth. *Tālikettu* gives the girl a marriageable status and is cherished as a preliminary to the second stage. The origin and significance of the ceremony has formed the subject of great speculation. A certain section looks upon it as a relic, while others take it as an interpolation. What we are now concerned with, however, is the social interest which chiefly revolves on the second stage. It is the *Sambandham* that launches the parties into the world as husband and wife. This takes place after the girl attains years of discretion. The husband by *Sambandham* need not be the *Tāli-tier* and most often is not so. The chief feature of the ceremony is the presentation of the bridal cloth by the husband to the wife, a practice which is part of all marriage ceremonies. The union is intended to be permanent and as a matter of fact is so in the generality of cases. But should the parties separate during life or by death, re-marriage is permitted, no social or religious sanction operating as a bar.

Among the Pulayas, an unmarried girl allowed to attain puberty passes from the hands of the parent to the hands of the Valluvan or priest who may marry her to one of his sons or send her beyond Cochin as an out-caste. If a particular match is disapproved of by the astrologer, the difficulty is got over by the brother of the intended husband marrying the girl by proxy and handing her over to his possession after the performance of the ceremonial rite. With the Pulayas, the *Tāli-tier* is the real husband. Widows may take a second husband by receiving a cloth present. Polygamy is permitted but polyandry is strictly tabooed.

The Hill-tribes, taken either as the uncleared portion of a primeval forest or as the degenerate specimen of an ancient civilization present a few curious marital customs. Among the Urālis, for instance, the widow marrying her deceased husband's brother, is seen to prevail as a regular practice. The Kanis of Madatturai look upon celibacy on the part of both men and women as a social offence of the blackest dye and adultery is savagely avenged. The *Tāli-tier* is the husband and on his death the wedding jewel is re-strung and worn and the second husband, as in all immigrant castes partially naturalised in Malabar, has only the ceremony of cloth presentation to go through. The Hill Pandarams, the Malankuravans, the Ullādans and the Malayarayans who live more in the interior celebrate the marriage ceremony with greater formality. The exogamous septs are comparatively numerous among the Vishavans.

To correctly understand the marriage customs of the Hindus, the original standard has to be discriminated from its subsequent modifications. And the fact that in Malabar could be seen the nearest approach as well as the greatest divergence from the earliest Aryan types lends the subject a special appositeness in this Report. With the educated Hindus, the view is daily gaining ground that the order of social evolution in India is not from chaos to cosmos, not from promiscuity to the one-man-one-wife system, but the reverse, and that the various peoples of Hindustan far from being separate ethnic entities represent different stages of degeneration of a once highly civilized nation. The system of caste as it was in the earliest times was evidently a scheme of distribution of function with suitable differentiation of structure by which orderly progress was sought to be promoted in the nation. From the nature of the Brahmin's function, his indefinite multiplication was not necessary. Women were educated to almost the same scale of perfection as men and marriage was not considered by man or woman the *ultima thule* of existence. While the highest Adepts looked upon and practised the marital rite as a sacramental union of *Purusha* represented by man with *Prakriti* or qualities

which formed the materials of the great Builder, represented by woman, the general mass of orthodoxy took it merely as a means to beget a son to continue the caste function (*Prajāyai Grihamādhinām*). The marriage of one son in a family was sufficient for the purpose and connection after the birth of a male issue was regarded as a heterodox act of mere carnality. No Brahmin was married until, by what are called *Yogic* processes practised during the *Brahmacharya* stage, the senses and passions had been controlled (mark the words *Jitēndriya* and *Urdhva-rētas*)—an arrangement necessary for the maintenance of the canonical ideal. The unmarried persons, called *Snātakas*, led lives of pious celibacy and worked in various ways for the temporal and spiritual welfare of society. With these high ideals, the marriage of widows was placed entirely out of court. In regard to the other castes these restrictions were, of course, unnecessary. But the fundamental principles of marital morals were identically the same. With the course of time, the ascendancy of the flesh set in, and every Brahmin wished to be a *Grihastha* (married man) and every woman, a *Grihini* (married woman). To prevent the possibility of marital desires arising under the influence of unregulated love in the adult, the *Sātrakāras* or the Hindu ordinance-makers declared ante-nubile marriage compulsory for all females. A similar, perhaps more radical, disturbance set in among the other castes and worked profounder mischief. And with the steady economic decay and general enfeeblement that have been working in India for a period extending even earlier than the first Mahomedan invasion, vast changes in family and social life have ensued. The exigencies of an unsettled condition in a people who had to keep up a perpetual struggle for existence naturally loosened the marital ties in diverse ways. Suffice it to say, therefore, that if certain Indian castes present curious marriage customs they represent adjustments rather than defections and as such deserve sympathetic notice. With the restoration of peace, however, all second-rate customs are fast dying out, and the hope is entertained by many that, in grateful return for the light that once passed from the East to the West, the West may prove the Kārmic agent for the re-establishment of the ancient ideals in the land.

CHAP. VI
PART. II

122. Statistics of civil condition were not collected at the first two Censuses and it was only in 1891 that the return was first attempted. In regard to its value, it was remarked in the Report on that Census that "in a Marumakkathayam country like ours, the expression 'married' is

The record of civil condition. not however unexceptionable. A Nair lady would not speak of her 'Sambandhakken' as her married husband, nor a Nair husband speak of his 'Bharya' as his married wife. I understand there is a general feeling in the minds of the educated members of that community to gravitate towards the more civilized form of domestic relationship in the other coast, but these educated are as yet only a microscopic minority. There is considerable opposition to it among themselves, the influential classes particularly are against it. The masses at any rate remain unheavened. Added to this intrinsic difficulty, the translation of the words 'married,' 'unmarried' and 'widowed' (we adopted *in toto* the Malabar translation of the British Census schedule) has not been fortunate. It is not clear whether the 'Tali-kettu-kallyanam' of Marumakkathayam people was meant to be included or not... The column was altogether much too vague and puzzling..... We did our best to remove all ambiguity by adopting the following explicit rule in the vernacular."*

For future Censuses, it was suggested that the column for civil condition should be elaborated to 17, eight for males and nine for females, in order that full particulars

CHAP. VI. may be recorded in respect of the Makkathāyam marriage, the Marumakkathāyam **PARA. 123.** *Tālikettu*, and the Marumakkathāyam *Sambandham*. In framing the schedule for this Census, this subject came up for consideration and was one of the points personally discussed with the Imperial Census Commissioner. But the suggestion had to be given up as the questions suggested were of a searching character, especially those relating to *Tālikettu* and *Sambandham*, and as the results would be difficult to compile and probably untrustworthy. In these circumstances, attention was directed towards making the instructions on the subject as clear as possible even at the expense of prolixity and the vernacular headings were framed so as to convey an accurate idea of what was required. The instructions to the Enumerators for filling up the column of civil condition ran as follows:—

“Enter each person whether infant, child or adult, as *married, unmarried or widowed*. This column should never be left blank even for infants. If on asking a person whether he or she is married, the answer is ‘yes,’ the person should next be asked where his wife or her husband, as the case may be, is living, as from the answer to the former question, when put in the vernacular, one cannot be sure, whether the person is married, and has a living wife or husband, or whether the person is a widow or widower. In filling up this column, the Enumerator should not question the validity of any marriage or be guided by his own notions of what is or is not a marriage, but should accept the statements made by the person, or in the case of children, by their relatives. Every person who has a wife or husband living at the time of the Census should be entered as ‘married.’ Persons who have been divorced and who have not married again should be entered as ‘widowed.’ Enter dancing girls as *married* or *unmarried* according as they return themselves.”

123. For easy reference, the absolute figures for the civil condition of the entire population are particularized below:—

Civil condition of the population.

SUBSIDIARY TABLES I & II.

	BOTH SEXES.	MALES.	FEMALES.
Unmarried ...	1,419,723	782,113	637,606
Married ...	1,257,366	632,082	618,234
Widowed ...	275,063	68,965	206,103

Of the total population, 42·6 per cent. are returned as married, the rest being distributed into 48·1 per cent. unmarried and 9·3 per cent. widowed. Among males, more than one-half and among females, more than two-fifths are shown as single. The proportion of the married is almost the same in both the sexes, the males forming 42·9 per cent. and the females, 42·3 per cent. of their respective totals; while among the widowed, the females are more than thrice as numerous as the males.

Taking 10,000 of each sex and distributing them according to their ages and civil condition, we find that the unmarried under 10 years of age constitute about a fourth of the total population in either sex, the females showing a higher ratio than the males. One-eighth of the total males are unmarried and are between the ages 10–15 and one-seventh between 15–40. The ratio among females falls to about one-ninth at the former period and to one-eighteenth at the latter ages. In the last period 40 and over, the unmarried amount in each sex to 28 in a total of 10,000. In regard to the married, the highest proportions are returned at the prime of life 15–40, the wives exceeding the husbands by over 700 in every 10,000. At the ages 40 and above, the ratio of married women to the female total is only 8 per cent. while men who are still mated form double that proportion. The widows at these ages are three times as numerous as the widowers, there being 10 of the former in every 100 females against 3 of the latter per 100 males.

124. The noticeable features in a comparison of the statistics of this **CHAP. VI.**
Comparison with last Census. Census with those of the last are the decrease in the **PARA. 125.**
 married of both sexes and the increase in the widowed.

SUBSIDIARY TABLE III. There are at this Census 4,229 married women in a ten thousand of the sex against 4,360 in 1891. The proportion of married men has similarly fallen from 4,395 to 4,289. Of the widowed, the females return 1,410 per 10,000 of their number and the males 463 as compared with 1,115 and 354 respectively at the last enumeration. Wives are thus fewer now by 131 and husbands by 106, while there are 295 more widows and 109 more widowers than ten years ago. Again, in regard to the unmarried of both sexes there is a decrease; but the fall is perceptible only in regard to the females, these having gone down from 4,526 to 4,361 for every 10,000 of that sex.

The variations since the last Census in the civil condition of the population show, when distributed by main age-periods, that the unmarried have increased while the married have decreased at the younger ages *i. e.* 0-15. Between 15-40, however, the unmarried are fewer than in 1891, considerably so among females, while at the age of 40 and over, the proportion has declined heavily and to the same level in both the sexes. Among the married too, there is a general decline which is spread over the later ages. In regard to the widowed, the rise is shared by all the ages except the period below ten.

One might be easily tempted to attribute the fall in the number of the married to a growing recognition of a standard of personal comfort and convenience, a recognition which would give due weight to prudential considerations in the matter of incurring the responsibilities of matrimony. But the rise consequent on their fall is not in the unmarried but in the widowed, more a case of "loved and lost" than one of not having loved at all.

125. Contrasting the returns of Travancore with those of other States and **CHAP. VI.**
Comparison with other States & Provinces. Provinces, a distinct difference is noted in respect of **PARA. 125.**
 the three features of the civil condition. Marriage is relatively less universal, juvenile marriage less common and immutable widowhood less prevalent here than elsewhere.

SUBSIDIARY TABLE IX. The proportion of male unmarried is exceeded only by four out of the ten States and Provinces taken in for comparison, while in regard to females unwed the ratio is higher than in any except Cochin. This difference is better appreciated when viewed in relation to age. Below 10 years, Mysore and Cochin alone show a relatively greater number of unmarried males, but even here the difference is negligible. The proportion in 10,000 of the sex is only 3 more in the former State and 6 more in the latter than in Travancore. In respect of the unmarried females, even Mysore is pushed a good distance behind and a comparison with other places makes the preponderance more marked. At the ages 10-15, Cochin and Travancore occupy in order the foremost place and it is noteworthy that Mysore has now receded still further.

As regards the married males and females, the ratios are comparatively low, 42.9 per cent. of the males are wedded against an average of between 48.9 in Hyderabad and 38.4 in Cochin, while wives constitute 42.3 per cent. as compared with a maximum of 52 per cent. in Baroda and a minimum of 38.7 per cent. in Cochin. The comparison by age shows the striking nature of the difference in favour of Travancore, the ratios below 10 and between 10-15 being almost insigni-

CHAP. VI. nificant. It is also observed that in the married condition the sexes are more
PARA. 126. nearly balanced than in most of the other States and Provinces.

The proportion of the widowed is smaller than in all of these excepting Cochin and Madras in regard to widowers. Under 10, there is only one widower in a ten thousand males living at this age-period and juvenile widows on a like average number only two. Between 10-15, the ratios are respectively 10 and 31. In some Provinces, the widowed number over 200 per 10,000 of the population at these ages. Above the age of 40, widows are relatively the least numerous in Travancore.

The high proportion of the unmarried and the low ratio of the widowed may be due to the fact of the comparative excess of children on the one hand and the fewness of old women on the other having influenced the final results. But this can only partially explain the proportions observed which are mainly due to the difference in the general marriage relations. Infant marriage is not here compulsory, the married state can be dissolved with great freedom and the restriction upon re-marriage is comparatively *nil*.

Comparing the figures of Travancore with those of England and Wales in 1891, we find that the proportions of the married and the widowed are here higher and that of the unmarried lower than in that country. In England, 59 per cent. of the females are unmarried as against 43 per cent. in this State. The married women constitute a third of the sex in England; here, the percentage is 42. The greatest difference is with reference to the widowed females. There are in England only 7 bereaved in every 100 females; in Travancore, twice that number. In other words, here, one in 7 females is a widow; in England, one in 14. In the case of males, the unmarried are higher in England by 10 per cent. while the married are lower by 8 per cent. The widowers are one per cent. less than in Travancore. Both here and in England, the number of spinsters is in excess of the number of married women.

126. The statistics of civil condition will now be more closely examined.

Civil condition by age.
 SUBSIDIARY TABLE IV.

Two Tables (IV and V) illustrating the relation between age and civil condition, one showing the number of persons in each civil condition distributed according to age and the other the number of persons at each age distributed according to civil condition have been prepared and appended. The relative age of the population in each condition may first be taken up.

The unmarried:—The majority of the unmarried are below 15 years of age, females being relatively more numerous than males. Out of 10,000 spinsters, more than one-half are under the age of 10 and more than three-fourths under 15; while of the same number of bachelors, the proportions are nearly one-half and three-fourths respectively. At the period 15-40, the unmarried males are relatively twice as many as the females. The prevalence of the married state is shown by the very low average of unmarried elderly males and females. Above the age of 40, males who altogether abstain from matrimony amount to only 55 in ten thousand persons unmarried in that sex and females, 66.

The married:—This state seems to be very scarce at the younger years, 3·7 males and 15·8 females out of 10,000 of each sex in this condition being returned at the ages below 10. At the next age-period 10-15, the ratio is 35·4 in the case of males and 242·6 in regard to females, the brides being nearly seven times as numerous as the bridegrooms. The largest number of the married of both

sexes are found in the period 15-40, where the proportions tend to approach each other. Above 40, the ratios are inverted and the men are more than twice as numerous as the women.

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PARA. 126.

The Widowed.—Widowers and widows are few and far between at the commencing years of life, only 6 of the former and 4 of the latter out of a total of 10,000 widowed in each being aged below 10. Between 10-15 too, the ratios for males and females are very low. But in the next period, the proportions rise considerably being 26·4 per cent. for females and 32·7 per cent. for males, and at the advanced ages, widowhood attains the stage of maximum prevalence, the widows preponderating over the widowers in the ratio of 73·3 per cent. against 66·9.

Mean age.—The proportions of each civil condition at the different age-periods show that the average age of unmarried males is higher than that of unmarried females, being 11·4 years against 9·1; while that of widowers is lower than that of widows—46·9 as compared with 48·1. The difference between the ages of husband and wife is 7·2 years, the mean age for the former being 38·1 years and for the latter 30·9.

127. Distributing the total population at each age-period with reference to

Age by civil condition.

SUBSIDIARY TABLE V.

civil condition, it is seen that the unmarried state is almost universal with both males and females in the ages up to 10. The curious custom of the betrothal of children not yet born said to be prevalent in some parts of Northern India is entirely unknown on this coast. Child marriage again is very rare, there being only 20 wedded females out of a total population of 389,607 at ages below 5. Of these, 6 are three years old and 14, four. One is an Animist and the rest belong to the general class of Hindus. Between 5-10, 1,193 persons are returned as being married, boy husbands numbering 235 and girl wives, 958. In a total of 10,000 of either sex, the married under 10 amount to 6·2 males and 24·7 females. It is at the next five years, 10-15, that the tendency to matrimony first shows itself. This is very pronounced in the case of girls, who enter the wedded life much sooner than boys and in distinctly larger numbers. 900 girls in a ten thousand at these ages are married as compared with 124 boys. This rapid transition eagerly sought sometimes results in merely placing them under a different category. The help-mates gained so early fail them occasionally and a few are left single again and in a worse condition and all this before five years have barely elapsed. This forlorn condition is, however, extremely infrequent, the proportions of widowers and widows being only 10 and 31 respectively. If the age of 15 is passed by, the marrying tendency develops more and more fully, the married predominating over the unmarried till the age of 40 in the case of females and in all the subsequent age-periods in respect of males. At the last age-period 40 and over, the unmarried condition is almost out of vogue. At the younger ages, 99 out of a hundred are unwed, but now these have passed by that state, leaving only one per cent. to plod life's way in single blessedness. But, in regard to the married, the condition of wedded happiness is not life-long. With nearly one-seventh of the males in the later years of life, the housewife is *non est*; while the support in life seems to fail more than half the females.

128. The married state seems to be most widely prevalent among the Animists who return in this condition a percentage of 48·4 for males and 47·9 for females. Confining the comparison to the main religions on the plains, we

Civil condition in the different religions.

SUBSIDIARY TABLE V.A.

CHAP. VI. find marriage more common among the Christians than among the other religion-
PARA. 129. ists, 45·5 per cent. of the males and 45·1 per cent. of the females being in marital harness. Marriage is equally common among the Musalmans and the Hindus, 42 per cent. of the males in either religion being husbands. As regards the other sex, the Musalmans show a slightly higher ratio, 42·7 per cent. of their women being paired off against 41·2 per cent. of Hindu females.

On comparing the proportions of the single, the Musalmans come highest in respect of both the sexes and the Animists occupy the lowest place. Hindu bachelors are proportionally larger in number than Christian while the reverse is the case in regard to spinsters.

Widowed males and females are relatively most numerous among the Hindus and least so among the Hill-tribes in respect of widows and among the Musalman in regard to widowers, 5 per cent. of the Hindu males and 15·6 per cent. of their females being widowed as compared with 3·4 per cent. of Musalman males and 9·5 per cent. of Animist females. The Musalmans and the Christians intervene in order in respect of widows and exchange places in regard to widowers.

Viewed in reference to age, the statistics for the main religions show that the married among the Hindus are at every age relatively less numerous than among the other two religionists. The order is reversed in respect of the unmarried and the widowed, the Christians and the Musalmans returning at each age-period a smaller proportion than the Hindus. Juvenile marriage seems to be less common with the Christian males and more common with the Christian females than among the Hindus or the Musalmans. Between 10 and 20 years of age, the number unwed is relatively largest with the Hindus, the lateness of marriage being specially marked in respect of females. Of women who continue single through life, the Musalmans return the smallest ratio.

Diagram No. 16 illustrates and compares for each decennial age-period the condition in each of the three main religions.

The mean ages of married males and females in the three religions are compared below.

	MEAN AGE OF THE MARRIED.	
	Males.	Females
Hindus ..	38·7 years.	31·2 years.
Musalman ..	38·9 ..	30·5 ..
Christians ..	36·4 ..	30·2 ..

The difference between the ages of the husband and wife is greatest with the Musalman and smallest with the Christian.

In passing, it has to be noted that though the proportional numbers in each civil condition vary in the several religions, the range of difference is not such as would indicate any striking dissimilarities in marriage practices which seem to resemble each other pretty closely, the diversity in religious beliefs notwithstanding.

129. Subsidiary Table X shows by sex the percentages of each civil condition in different ages for certain selected castes embodied in Imperial Table XIV, the age-periods being framed with reference to their bearing on marriage customs and is intended to illustrate the prevalence of infant marriage and of the prohibition of the re-marriage of widows in groups of different social standing. These two features do not generally characterise the Malayalam speaking

Civil condition by caste.

SUBSIDIARY TABLE X.

Marumakkathayam castes, but generally obtain among the Makkathayees. In the case of some castes such as the Kammala, it has not been possible to distinguish these divisions in the returns and such castes, one or two in number, form an intermediate stage, in respect of whom it is not easy to come to any definite conclusion. The figures entered in the Table generally corroborate these facts and it is not necessary, therefore, to dwell on them at any length. A few of the main facts may be noted.

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PARA. 130.

Males.—The percentage of unmarried is lowest among the Brahmins, 43·9 per cent. among the Malayala and 41·3 per cent. among the others. It is highest in the Channan (57·6), the Nayar (55·7) and the Kammala (54) castes. The ratio of the married is highest among the Brahmins—over 50 per cent. and is less than the State average—42 per cent.—in the case of the Nayar, the Channan and the Ilava castes. It is also high among the Hill-tribes. Of widowers, the Brahmins again show the highest percentage, being higher among the Malayala Brahmins than among the rest, 6·1 per cent. against 5·8 per cent. With the immemorial custom among the Malayala Brahmins permitting only the eldest son to marry within their own caste, the high position among the married and the widowed that the males of that community enjoy can only refer to their Non-Brahminical consorts whom they as frequently lose as win. The proportion of male widowed is over 5 per cent. among the Konkanis, the Nayars, the Vellalans and the Valans and is lowest among the Kammalans (3·6 per cent.).

Females.—The unmarried are relatively least numerous among the Brahmins, the Konkanis and the Vellalas. The ratio of the married is highest amongst the Brahmins other than the Malayala who show a comparatively low proportion of married and a high percentage of widows. The Animistic hill-tribes show but a small ratio of persons in the widowed condition.

Taking marriage at the ages below 12 as premature wedlock, we see that it obtains only to a slight extent in the different castes. The proportion for the Brahmins shows that married girls under 5 form 1 per cent. against 5 in the Madras Presidency. Between 5–12, the percentage is 12·6, while in Madras the ratio for all Brahmins rises to nearly 20 per cent. with a maximum of about 30 among the Telugu Brahmins. At the ages 12–15, the proportion is 64·5 against 86·4 in Madras.

The highest percentage of widows at the 12–15 period is returned by the Hill-tribes and at the 15–20 period by Brahmins other than the Malayala. Most of the castes show at the advanced ages a percentage above 50, it being highest among the Brahmins and the Vellalans.

130. The features noticed in the statistics of civil condition in regard to the **Civil condition in Natural divisions and Taluks.** population as a whole are repeated in fuller detail by the two Natural divisions and by the Taluks comprised in each. It is superfluous to go over the ground again and where the areas concerned are so small, it is unprofitable to descend into minutiae. Only the main variations, therefore, need be commented on here.

SUBSIDIARY TABLE VII.

To take the Natural divisions first, the ratios of the unmarried and the widowed are higher and that of the married lower in the Western than in the Eastern division. In the latter, the proportion of married males below ten years of age is double that in the former, while in regard to the female married, the relative numbers are

CHAP. VI. near each other. In another five years, however, the differences get wider in respect of both the sexes, while above the age of 15, they again become narrowed.

Examining the Talukwar proportions in each civil condition, we notice that the largest ratio of bachelors is returned by Parur, 57·2 per cent. Next come Vilavankod, Chirayinkil and Eraniel. Single males are fewer in Muvattupuzha, Changanachery, Pattanapuram and fewest in Minachil (45·8 per cent.) where an industrious Christian population finds in the soil an abundance of food-giving labour tempting them to married life. In the proportion of unmarried females again, Parur heads the roll with 47·5 per cent. of the total of that sex and is followed by Eraniel, Chirayinkil Quilon and Vilavankod. Shencottah and Tovala with 38 per cent. of spinsters occupy the other end with Tiruvalla and Kottayam just above them.

The most married Taluks are Tiruvalla, Changanachery, and Kottayam, Minachil crowning the ratios for both the sexes with 50 per cent. of the population married. The Taluks which contain relatively the smallest number of husbands are Vilavankod, Parur and finally Eraniel with 38 per cent. Of wives the lowest ratio is in Eraniel (37·7 per cent.); Agastisvaram and Karunagapalli stand one step higher.

Widows are relatively most numerous in Tovala (20·9 per cent.), the Taluks of Shencottah and Agastisvaram following a close second. The least widowed Taluk is Minachil (7·7 per cent.), Todupuzha, and Changanachery just preceding it. In respect of widowers, the lowest proportion is 3·5 per cent. which is the ratio in Neyyattinkara. The highest is 5·8 per cent. and is shown by the Taluk of Vaikam.

To sum up the results of this general examination of the Talukwar statistics, the Taluks largely given to matrimony are chiefly those in which the Christian population predominates and the Taluks where the bereaved females most avoid re-mating are those in which the Tamil speaking Hindus are relatively the most numerous. In the former set of Taluks, not only does the wedded condition prevail largely but the proportions of single and widowed are comparatively small—a circumstance which reveals the marrying as well as the re-marrying tendency in their population. The larger prevalence of widowhood in the latter class of Taluks points to the greater restriction on re-marriage obtaining among the Tamil speaking castes.

The civil condition of the Taluks may now be glanced at in relation to age. In the first decennial period, the unmarried males and females constitute 99 per cent. of its total strength in every Taluk with the exception of Parur and Todupuzha where the entire male population is unmarried at these ages. In nine Taluks, Tovala, Agastisvaram, Kunnattur, Kartikapalli, Karunagapalli, Ettumanur, Kunnatnad, Todupuzha and Parur, it is refreshing to note that during this early age-period there are neither widowers nor widows. In the next five years, the single males lose their high proportions in 17 of the Taluks; while in almost all, the unmarried girls become fewer, the extremes varying from 95 per cent. in Eraniel to 81 per cent. in Minachil. In the other two age-periods, the married and the widowed are preponderant, the proportion in respect of widows at the last period 40 and over, ranging from 69 per cent. in Tovala to 36 per cent. in Minachil.

131. The distribution of the urban population according as they are single, married, or widowed is shown for 10,000 persons of each sex in Subsidiary Table XI in which is also entered the proportion of each civil condition in a total of 10,000 at each main age-period.

Civil condition in towns.
SUBSIDIARY TABLE XI.

In the unmarried condition the males constitute 54 per cent. of the sex while the females show a percentage of 41. The married proportions are the same in both the sexes, while in the widowed state women are four times as numerous as men. With the exception of the unmarried males and widowed females, the proportions of the sexes in the other conditions are less than the respective State averages. At the riper years there are 4,057 bachelors in every 10,000 males against a total average of 3,474. At the ages of 40 and over, the widowed males and females are relatively more numerous, the urban averages being 1,618 and 6,266 against 1,524 and 5,454 respectively for the whole territory.

132. In the total population, there are 815 unmarried females to 1,000 unmarried of the other sex, the proportion being highest at the ages below ten—1,036. The ratio falls to 838 in the period 10–15 and reaches the lowest point at the ages 15–40 where there are 404 spinsters per mille of bachelors. Married women are in excess till the middle age. At the earlier years, there are 4,162 wives to 1,000 husbands, while at 10–15 the ratio rises to 6,637. Taking the two age-periods together, there are between 0–15 years 6,404 wives per mille of wedded males. Between 15 and 25 too, wives are more numerous, the ratio falling below one thousand—928 only at the period 25–40. After the age of 40, the number steadily decreases and a rise is noticed in the ratio of widows to widowers. Taking all ages, we have 967 wives to 1,000 husbands and 2,989 widows to 1,000 widowers. The proportion of wives to husbands is relatively largest among the Animists who show the lowest proportion of widowed females to widowed males, and smallest among the Musalman who return the highest ratio of widows to widowers. The disparity in the ratio of wives to husbands is shared by every religion. But this excess of husbands cannot be taken as real. That women have not been omitted from enumeration has been seen in the Chapter on Sex. The explanation for the deficiency in wives seems to be, therefore, in the disproportion that is apparent between the widowers and widows. Probably, males who are married but have lost their wives by divorce have returned themselves as still married. Taking the proportion of the sexes in the immigrant population, there are only 805 females to 1,000 males while among the emigrants, females preponderate in the ratio 1,123 per mille of males. This too may have contributed a small share to the excess in husbands. It may be stated, however, that the actual excess of husbands over wives is not so large as to seriously affect comparison.

133. Taking the reproductive period as 15–40 years of age, we find that out of 10,000 women capable of child-bearing, 7,718 are wives as against 7,662 in 1891. In a total of 10,000 females of all ages, the ratio at the reproductive period amounts to 33 per cent., the same as at the last Census. Of the total population of both sexes, the wives at the child-bearing ages constitute 16.3 per cent. which was the identical proportion shown ten years ago.

**Proportion of the sexes
in each civil condition.**
SUBSIDIARY TABLES VI & VIII.

**Proportion of wives at the
reproductive ages.**

SUBSIDIARY TABLE I.—*Distribution of 10,000 of each Sex by Age and Civil Condition.*

AGE.	MALES.			FEMALES.		
	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.
1	2	3	4	5	6	7
0 — 5 ..	1,258.7	..	..	1,381.9	1	..
5 — 10 ..	1,297.7	1.6	3	1,316.8	6.6	6
10 — 15 ..	1,210.2	15.2	1.2	1,034.0	102.6	3.6
15 — 20 ..	776.6	127.2	5.5	403.0	536.9	18.6
20 — 25 ..	411.3	389.6	19.7	115.7	778.6	46.1
25 — 30 ..	189.3	702.5	37.3	50.1	849.3	80.9
30 — 35 ..	51.7	664.8	44.7	18.8	623.1	104.6
35 — 40 ..	24.2	694.0	44.4	12.2	498.9	121.7
40 — 45 ..	11.4	518.7	48.0	8.6	332.0	166.6
45 — 50 ..	6.6	412.2	44.7	5.8	224.0	156.7
50 — 55 ..	4.4	308.9	54.5	5.3	140.2	205.4
55 — 60 ..	2.6	183.8	38.6	2.7	69.4	130.7
60 & over.	3.8	270.3	124.0	6.4	67.2	374.3
Total ...	5,248.5	4,288.7	462.8	4,361.2	4,229.1	1,409.7

SUBSIDIARY TABLE II.—*Distribution by Civil Condition and main age-periods of 10,000 of each Sex.*

AGE.	UNMARRIED.		MARRIED.		WIDOWED.		FEMALES PER THOUSAND MALES.		
	Males.	Females.	Males.	Females.	Males.	Females.	Un-married.	Married.	Widowed.
1	2	3	4	5	6	7	8	9	10
0 — 10	2,556.3	2,698.7	1.6	6.7	3	6	1,036	4,162	1,990
10 — 15	1,210.2	1,034.0	15.2	102.6	1.2	3.6	838	6,638	2,826
15 — 40	1,453.1	599.8	2,578.0	3,287.0	151.5	371.9	405	1,251	2,408
40 & over	28.9	28.8	1,693.9	832.8	309.7	1,033.7	978	482	3,274
All ages.	5,248.5	4,361.2	4,288.7	4,229.1	462.8	1,409.7	815	967	2,929

SUBSIDIARY TABLE III.—*Distribution by Civil Condition and main age-periods of 10,000 of each Sex at the last two Censuses.*

AGE.	MALES.						FEMALES.					
	Unmarried.		Married.		Widowed.		Unmarried.		Married.		Widowed.	
	1901.	1891.	1901.	1891.	1901.	1891.	1901.	1891.	1901.	1891.	1901.	1891.
1	2	3	4	5	6	7	8	9	10	11	12	13
0—10 ..	2,556.3	2,416.6	1.6	3.0	.3	.5	2,698.7	2,568.5	6.7	9.1	.6	.9
10—15 ..	1,210.2	1,141.6	15.2	19.5	1.2	.8	1,034.0	979.2	102.6	107.0	3.6	1.8
15—40 ..	1,453.1	1,571.2	2,578.0	2,608.5	151.5	46.2	599.7	820.9	3,286.9	3,294.0	371.9	184.3
40 and over ..	28.9	121.8	1,693.7	1,763.6	309.7	306.8	28.8	156.9	832.8	949.7	1,033.7	927.8
* All ages ..	5,248.5	5,251.1	4,288.7	4,394.6	462.8	354.3	4,361.2	4,525.5	4,229.1	4,359.7	1,409.7	1,114.8

SUBSIDIARY TABLE IV.—*Distribution by main age-periods of 10,000 of each Civil Condition.*

AGE.	MALES.			FEMALES.		
	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.
1	2	3	4	5	6	7
0—10	4,870.6	3.7	6.2	6,188.0	15.8	4.0
10—15	2,305.8	35.4	26.7	2,370.8	242.6	25.2
15—40	2,768.6	6,011.2	3,274.3	1,375.2	7,772.4	2,638.1
40 and over ..	55.0	3,949.7	6,692.8	66.0	1,969.2	7,332.7

SUBSIDIARY TABLE V.—*Distribution by Civil Condition of 10,000 of each main age-period for each Sex.*

AGE.	MALES.			FEMALES.		
	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.
1	2	3	4	5	6	7
0—10	9,992.7	6.2	1.1	9,973.2	24.7	2.1
10—15	9,866.3	123.6	10.1	9,068.8	900.0	31.2
15—40	3,474.1	6,163.6	362.3	1,408.3	7,718.4	873.3
40 and over ..	142.1	8,384.0	1,523.9	151.9	4,394.0	5,454.1

SUBSIDIARY TABLE V A.—*Distribution by Civil Condition of 10,000 of each Sex at each age-period.*

A—Hindus.

AGE.	UNMARRIED.		MARRIED.		WIDOWED.	
	Males.	Females.	Males.	Females.	Males.	Females.
1	2	3	4	5	6	7
0 — 10 ..	9,992.1	9,974.8	6.4	22.7	1.5	2.5
10 — 20 ..	9,506.8	7,110.1	460.2	2,765.5	33.0	124.4
20 — 30 ..	3,889.5	996.0	5,736.1	8,229.4	374.4	774.6
30 — 40 ..	582.5	245.2	8,765.2	7,950.0	662.3	1,803.8
40 — 50 ..	193.9	166.8	8,861.4	5,995.3	944.7	3,837.9
50 — 60 ..	135.1	152.0	8,245.6	3,533.2	1,619.3	6,314.8
60 and over ..	88.6	140.8	6,756.1	1,377.1	3,155.3	8,482.1
TOTAL ..	5,297.9	4,310.3	4,198.8	4,123.7	503.3	1,566.0

B—Musalmans.

AGE.	UNMARRIED.		MARRIED.		WIDOWED.	
	Males.	Females.	Males.	Females.	Males.	Females.
1	2	3	4	5	6	7
0 — 10 ..	9,992.4	9,974.4	6.8	23.7	.8	1.9
10 — 20 ..	9,439.0	6,853.3	471.4	3,042.1	29.6	104.6
20 — 30 ..	3,717.6	665.5	5,979.5	8,794.7	302.9	539.8
30 — 40 ..	413.9	157.9	9,151.0	8,481.2	435.1	1,300.9
40 — 50 ..	103.2	114.8	9,276.5	6,400.2	620.3	3,485.0
50 — 60 ..	59.8	105.1	8,855.3	3,972.0	1,084.9	5,922.9
60 and over ..	96.1	113.8	7,379.2	1,601.5	2,524.7	8,284.7
TOTAL ...	5,457.7	4,545.2	4,197.1	4,273.1	345.2	1,181.7

C—Christians.

AGE.	UNMARRIED.		MARRIED.		WIDOWED.	
	Males.	Females.	Males.	Females.	Males.	Females.
1	2	3	4	5	6	7
0 — 10 ..	9,994.0	9,969.1	5.7	29.6	.3	1.3
10 — 20 ..	8,696.7	6,130.8	1,276.8	3,815.9	26.5	53.3
20 — 30 ..	2,020.9	512.7	7,789.6	9,130.9	189.5	356.4
30 — 40 ..	267.7	169.3	9,313.7	8,624.6	418.6	1,206.1
40 — 50 ..	131.3	150.7	9,062.9	6,897.3	805.8	2,962.0
50 — 60 ..	87.6	128.1	8,345.7	4,596.0	1,566.7	5,275.9
60 and over ..	115.2	150.9	6,638.2	1,919.2	3,186.6	7,929.9
TOTAL ..	5,067.0	4,466.4	4,550.9	4,505.7	382.1	1,027.9

D—Animists.

AGE.	UNMARRIED.		MARRIED.		WIDOWED.	
	Males.	Females.	Males.	Females.	Males.	Females.
1	2	3	4	5	6	7
0 — 10 ..	10,000.0	9,965.3	..	34.7	..	..
10 — 20 ..	9,254.2	6,608.6	687.0	3,284.8	58.8	106.6
20 — 30 ..	2,739.1	847.5	6,997.0	8,671.8	263.9	490.7
30 — 40 ..	320.0	256.9	9,145.5	8,612.8	534.5	1,130.3
40 — 50 ..	106.3	220.3	9,207.0	7,155.2	687.7	2,624.5
50 — 60 ..	52.0	208.3	8,712.6	4,980.6	1,235.4	4,861.1
60 and over ..	80.8	315.8	7,636.4	2,000.0	2,282.8	7,684.2
TOTAL ..	4,769.1	4,255.2	4,846.9	4,785.7	394.0	969.1

SUBSIDIARY TABLE VI.—*Proportion of the Sexes by Civil Condition for Religions and Natural Divisions.*

All Religions.

NATURAL DIVISIONS.	NUMBER OF FEMALES PER THOUSAND MALES.														
	AT ALL AGES.			0 — 10.			10 — 15.			15 — 40.			40 AND OVER.		
	Un-married.	Married.	Wid-owed.	Un-married.	Married.	Wid-owed.	Un-married.	Married.	Wid-owed.	Un-married.	Married.	Wid-owed.	Un-married.	Married.	Wid-owed.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
TOTAL ..	815.2	967.5	2,988.5	1,035.7	4,161.7	1,930.2	838.2	6,637.2	2,826.1	404.9	1,250.9	2,407.8	977.9	482.3	3,274.2
Western Division ..	811.4	976.9	3,135.1	1,034.9	4,845.4	1,281.3	856.3	7,905.6	2,794.6	418.0	1,308.5	2,505.3	964.7	459.9	3,471.8
Eastern Division ..	820.7	955.9	2,777.1	1,036.8	3,681.2	3,818.2	814.3	5,813.9	2,875.0	383.1	1,184.4	2,249.7	998.8	512.4	3,007.3

Hindu.

NATURAL DIVISIONS.	NUMBER OF FEMALES PER THOUSAND MALES.														
	AT ALL AGES.			0 — 10.			10 — 15.			15 — 40.			40 AND OVER.		
	Un-married.	Married.	Wid-owed.	Un-married.	Married.	Wid-owed.	Un-married.	Married.	Wid-owed.	Un-married.	Married.	Wid-owed.	Un-married.	Married.	Wid-owed.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
TOTAL ..	805.7	972.6	3,081.7	1,030.0	3,685.2	1,710.5	853.2	7,404.8	3,459.5	417.0	1,290.1	2,440.6	948.9	476.8	3,420.8
Western Division ..	803.7	981.1	3,220.3	1,028.5	4,647.1	1,200.0	860.0	8,110.1	3,061.7	426.0	1,328.5	2,512.6	929.5	463.7	3,621.7
Eastern Division ..	809.0	960.3	2,854.5	1,032.2	2,989.4	3,625.0	842.4	6,639.7	4,533.3	400.9	1,236.1	2,309.0	982.7	497.0	3,109.9

Musalman.

NATURAL DIVISIONS.	NUMBER OF FEMALES PER THOUSAND MALES.														
	AT ALL AGES.			0 — 10.			10 — 15.			15 — 40.			40 AND OVER.		
	Un-married.	Married.	Wid-owed.	Un-married.	Married.	Wid-owed.	Un-married.	Married.	Wid-owed.	Un-married.	Married.	Wid-owed.	Un-married.	Married.	Wid-owed.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
TOTAL ..	778.4	951.6	3,200.0	1,001.5	3,500.0	2,500.0	824.4	10,138.7	2,296.7	333.5	1,305.0	2,403.4	971.6	411.5	3,630.1
Western Division ..	774.0	982.3	3,457.2	1,003.7	3,416.7	..	856.4	9,705.9	2,444.4	325.7	1,395.0	2,639.7	840.7	400.1	3,901.4
Eastern Division ..	785.1	908.5	2,828.1	998.3	3,696.7	..	778.7	10,750.0	2,000.0	347.3	1,186.5	2,066.1	1,200.3	422.3	2,237.8

Christian.

NATURAL DIVISIONS.	NUMBER OF FEMALES PER THOUSAND MALE.														
	AT ALL AGES.			0 — 10.			10 — 15.			15 — 40.			40 AND OVER.		
	Un-married.	Married.	Wid-owed.	Un-married.	Married.	Wid-owed.	Un-married.	Married.	Wid-owed.	Un-married.	Married.	Wid-owed.	Un-married.	Married.	Wid-owed.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
TOTAL ..	862.4	957.4	2,601.7	1,059.0	5,509.1	4,333.3	803.5	5,593.4	1,655.2	374.0	1,142.9	2,275.0	1,072.3	523.4	2,718.3
Western Division ..	851.6	958.6	2,648.6	1,065.5	5,629.1	..	843.0	7,161.8	1,954.5	414.8	1,213.2	2,434.7	1,154.6	470.5	2,729.8
Eastern Division ..	863.2	956.5	2,559.2	1,053.6	5,157.9	2,666.7	769.5	5,055.5	1,472.2	319.1	1,062.5	2,111.4	984.0	569.7	2,708.2

Animistic

NATURAL DIVISIONS.	NUMBER OF FEMALES PER THOUSAND MALES.														
	AT ALL AGES.			0 — 10.			10 — 15.			15 — 40.			40 AND OVER.		
	Un-married.	Married.	Wid-owed.	Un-married.	Married.	Wid-owed.	Un-married.	Married.	Wid-owed.	Un-married.	Married.	Wid-owed.	Un-married.	Married.	Wid-owed.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
TOTAL ..	886.3	980.7	2,480.7	1,074.5	..	..	792.3	5,720.0	..	563.3	1,296.7	1,893.9	2,000.0	444.3	2,890.1
Western Division ..	953.8	1,011.9	2,144.3	1,166.4	..	..	854.3	5,250.0	..	609.0	1,319.9	1,786.7	3,400.0	401.0	2,367.1
Eastern Division ..	866.2	964.2	2,678.4	1,034.3	..	..	767.1	5,809.5	..	540.1	1,092.5	1,992.9	1,600.0	464.8	3,222.9

SUBSIDIARY TABLE VII.—*Distribution by Civil Condition of 10,000 of each Sex for Natural Divisions and Taluks—Males.*

NATURAL DIVISIONS AND TALUKS.	CIVIL CONDITION OF 10,000 MALES.					
	• AT ALL AGES.			0—10.		
	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.
1	2	3	4	5	6	7
<i>Western Division.</i>						
1. Agastisvaram	5,506·5	3,990·8	502·7	9,999·2	·8	..
2. Eraniel	5,617·8	3,813·2	569·0	9,980·1	19·2	·7
3. Vilavankod	5,667·6	3,884·2	448·2	9,982·9	14·4	2·7
4. Neyyattinkara	5,509·7	4,139·7	350·6	9,996·0	3·4	·6
5. Trivandrum	5,524·7	4,078·6	396·7	9,997·0	3·0	..
6. Chirayinkil	5,638·0	3,966·5	395·5	9,994·6	4·7	·7
7. Quilon	5,419·6	4,166·2	414·2	9,996·1	3·9	..
8. Karunagapalli	5,558·2	3,955·1	486·7	9,997·6	2·4	..
9. Kartikapalli	5,261·1	4,206·7	533·2	9,997·5	2·5	..
10. Ambalapuzha	5,188·0	4,267·3	544·7	9,979·3	1·5	19·2
11. Shertallay	5,221·2	4,243·7	535·1	9,994·3	5·7	..
12. Parur	5,719·6	3,824·6	455·8	10,000·0	..	..
13. Vaikam	5,119·9	4,297·6	582·5	9,995·9	4·1	..
14. Tiruvalla	4,863·2	4,675·1	461·7	9,997·9	2·1	..
15. Mavelikara	5,207·8	4,225·2	567·0	9,999·3	·7	..
TOTAL ..	5,382·9	4,138·5	478·6	9,994·0	4·5	1·5
<i>Eastern Division.</i>						
16. Tovala	5,354·3	4,284·7	361·0	9,992·7	7·3	..
17. Kalkulam	5,530·5	3,979·1	490·4	9,992·2	6·7	1·1
18. Nedumangad	5,465·2	4,124·9	409·9	9,994·5	5·5	..
19. Kottarakara	5,141·1	4,476·2	382·7	9,993·4	5·5	1·1
20. Pattanapuram	4,666·4	4,977·7	365·9	9,993·0	7·0	..
21. Shencottah	5,216·0	4,355·5	428·5	9,983·7	16·3	..
22. Kunnattur	5,170·0	4,386·8	443·2	9,997·2	2·8	..
23. Chengannur	5,143·2	4,413·2	443·6	9,988·3	11·7	..
24. Changanachery	4,849·7	4,696·4	453·9	9,976·2	19·8	4·0
25. Kottayam	4,850·8	4,733·4	415·8	9,977·9	21·3	·8
26. Ettumanur	5,006·8	4,419·6	483·6	9,996·2	3·8	..
27. Minachil	4,580·7	5,082·8	386·5	9,990·0	10·0	..
28. Todupuzha	5,042·5	4,594·2	363·3	10,000·0	..	..
29. Muvattupuzha	4,843·5	4,666·7	489·8	9,996·0	2·9	1·1
30. Kunnatnad	5,137·6	4,316·2	546·2	9,994·5	5·5	..
31. Alangad	5,299·9	4,288·5	411·6	9,996·9	2·1	1·0
32. Cardamom Hills	5,297·5	4,354·7	347·8	9,973·7	26·3	..
TOTAL ..	5,070·5	4,497·6	441·9	9,991·0	8·4	·6
Total, State ..	5,349·3	4,299·7	462·6	9,992·7	9·2	1·1

SUBSIDIARY TABLE VII.—*Distribution by Civil Condition of 10,000 of each Sex for Natural Divisions and Taluks—Males.*

CIVIL CONDITION OF 10,000 MALES.										Number.
10-15.			15-40.			40 and over.				
Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.		
8	9	10	11	12	13	14	15	16		
9,919-9	70-3	10-8	4,093-9	5,536-9	369-2	105-1	8,264-3	1,630-6	1	
9,931-6	53-1	15-3	4,348-8	5,190-5	460-7	103-8	8,093-4	1,802-8	2	
9,881-8	93-8	24-4	4,122-5	5,484-8	392-7	133-0	8,378-5	1,488-5	3	
9,947-3	49-4	3-3	4,296-4	5,407-9	295-7	120-8	8,804-6	1,074-6	4	
9,898-7	101-3	..	4,275-9	5,454-3	269-8	154-9	8,451-4	1,393-7	5	
9,920-2	57-6	22-2	4,206-2	5,473-0	320-8	185-8	8,524-1	1,290-1	6	
9,913-0	84-5	2-5	4,091-3	5,592-7	316-0	208-9	8,428-2	1,362-9	7	
9,937-2	47-8	15-0	4,006-7	5,545-9	447-4	149-2	8,344-5	1,506-3	8	
9,891-9	97-8	10-3	3,594-3	5,882-5	523-2	135-5	8,345-8	1,518-7	9	
9,914-4	77-7	7-9	3,427-6	6,158-3	414-1	177-8	8,041-6	1,780-6	10	
9,916-0	79-9	13-1	3,513-0	6,051-3	435-7	211-0	8,071-0	1,718-0	11	
9,920-0	69-2	10-8	4,111-6	5,528-2	360-2	314-1	8,052-7	1,633-2	12	
9,815-2	171-5	13-3	3,251-7	6,271-7	476-6	150-9	8,007-0	1,842-1	13	
9,821-4	166-1	12-5	2,613-1	7,026-2	360-7	69-0	8,441-5	1,489-5	14	
9,914-1	77-3	8-6	3,552-2	6,910-6	537-2	124-4	8,279-1	1,596-5	15	
9,903-3	85-9	10-8	3,816-1	5,790-7	393-2	151-5	8,322-5	1,526-0		
9,920-0	80-0	..	3,786-6	6,008-8	204-6	101-4	8,597-9	1,300-7	16	
9,933-7	61-6	4-7	4,149-1	5,421-1	429-8	100-7	8,356-4	1,542-9	17	
9,907-9	82-6	9-5	3,889-7	5,736-9	373-4	106-4	8,634-1	1,259-5	18	
9,846-8	143-3	0-9	3,493-4	6,198-3	308-3	224-3	8,601-4	1,174-3	19	
9,932-3	157-7	10-0	2,837-6	6,903-5	258-9	97-3	8,737-6	1,165-1	20	
9,699-3	287-6	13-1	3,657-4	6,077-3	265-3	183-9	8,303-1	1,513-0	21	
9,883-2	116-8	..	3,418-7	6,294-2	267-1	138-3	8,378-0	1,483-7	22	
9,797-5	195-0	7-5	3,233-9	6,471-7	294-4	175-5	8,289-3	1,535-2	23	
9,810-3	174-6	15-1	2,493-9	7,181-1	325-0	133-7	8,349-9	1,516-4	24	
9,841-0	154-1	4-9	2,529-7	7,224-7	241-6	83-6	8,330-5	1,585-9	25	
9,886-0	109-1	4-9	2,698-6	6,968-3	333-1	163-0	8,075-8	1,761-2	26	
9,619-6	363-7	11-7	1,604-6	8,163-3	232-1	116-9	8,371-6	1,511-5	27	
9,840-9	149-2	9-9	2,588-4	7,158-1	253-5	114-9	8,403-4	1,381-7	28	
9,662-1	321-8	16-1	2,212-4	7,420-0	367-6	89-3	8,210-1	1,700-6	29	
9,820-7	171-7	7-6	3,064-4	6,455-1	460-5	105-1	8,105-5	1,789-4	30	
9,911-2	74-0	14-8	3,378-7	6,329-7	291-6	98-0	8,406-8	1,496-2	31	
9,767-7	220-7	11-6	4,267-9	5,439-5	232-6	261-3	8,476-9	1,261-8	32	
9,817-9	173-0	9-1	3,020-6	6,658-1	321-3	129-4	8,342-5	1,521-1		
9,886-3	123-6	10-1	3,474-1	6,163-6	262-3	142-1	8,334-0	1,523-9		

SUBSIDIARY TABLE VII.—*Distribution by Civil Condition of 10,000 of each Sex for Natural Divisions and Taluks—Females.*

NATURAL DIVISIONS AND TALUKS.	CIVIL CONDITION OF 10,000 FEMALES.					
	At ALL AGES.			0—10.		
	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.
1	2	3	4	5	6	7
<i>Western Division.</i>						
1. Agastievaram	4,291.2	3,817.9	1,890.9	9,974.6	25.4	...
2. Eraniel	4,656.1	3,772.4	1,571.5	9,969.7	27.7	2.6
3. Vilavankod	4,627.3	3,870.8	1,501.9	9,971.7	27.4	.9
4. Neyyattinkara	4,580.9	4,130.1	1,239.0	9,970.9	29.1	...
5. Trivandrum	4,265.2	3,981.3	1,753.5	9,970.3	29.1	.6
6. Chirayinkil	4,636.8	3,919.1	1,444.1	9,983.8	15.5	.7
7. Quilon	4,629.5	3,969.9	1,400.6	9,983.8	14.3	1.9
8. Karunagapalli	4,435.0	3,812.8	1,752.2	9,992.1	7.9	...
9. Kartikapalli	4,382.2	4,060.3	1,557.5	9,934.8	15.2	...
10. Ampalapuzha	4,214.4	4,264.9	1,520.7	9,973.6	11.4	15.0
11. Shortallay	4,198.7	4,199.3	1,602.0	9,980.0	17.2	2.8
12. Parur	4,751.4	3,872.6	1,376.0	9,973.2	26.8	...
13. Vaikam	4,177.0	4,365.7	1,457.3	9,988.7	10.5	.8
14. Tiruvalla	4,095.1	4,764.2	1,136.7	9,966.2	32.2	1.6
15. Mavelikara	4,360.8	4,132.1	1,507.1	9,977.8	21.6	.6
TOTAL ..	4,406.6	4,079.1	1,514.3	9,977.2	21.0	1.8
<i>Eastern Division.</i>						
16. Tovala	3,846.2	4,064.3	2,039.5	9,961.0	39.0	...
17. Kalkulam	4,424.7	3,895.1	1,630.2	9,977.7	18.2	4.1
18. Nedumangad	4,394.9	4,173.8	1,431.3	9,992.1	4.5	3.4
19. Kottarakara	4,542.9	4,164.7	1,292.4	9,956.8	38.3	4.9
20. Pattanapuram	4,140.6	4,551.9	1,307.5	9,984.5	13.8	1.7
21. Shencottah	3,843.9	4,218.1	1,933.0	9,866.9	123.0	10.1
22. Kunnattur	4,536.9	4,105.0	1,353.1	9,992.7	7.3	...
23. Chengannur	4,245.4	4,427.2	1,327.4	9,961.8	42.7	5.5
24. Changanachery	4,159.5	4,737.0	1,103.5	9,947.7	44.6	7.7
25. Kottayam	4,047.7	4,822.2	1,130.1	9,954.0	45.2	.8
26. Ettumanur	4,319.8	4,494.3	1,185.9	9,989.3	10.7	...
27. Minachil	4,135.8	5,091.7	772.5	9,969.8	38.3	1.9
28. Todupuzha	4,567.6	4,432.9	999.5	9,993.8	6.2	...
29. Muvattupuzha	4,246.1	4,619.0	1,134.9	9,973.8	25.1	1.1
30. Kunnatnad	4,220.3	4,408.5	1,271.2	9,975.4	24.6	...
31. Alangad	4,627.9	4,242.4	1,129.7	9,981.2	17.8	1.0
32. Carlamom Hills	4,845.8	4,227.8	925.4	9,999.1	60.9	...
TOTAL ..	4,299.6	4,432.5	1,367.9	9,967.9	26.6	2.5
Total, State ..	4,361.2	4,229.1	1,409.7	9,973.2	24.7	2.1

SUBSIDIARY TABLE VII.—*Distribution by Civil Condition of 10,000 of each Sex for Natural Divisions and Taluks.—Females.*

CIVIL CONDITION OF 10,000 FEMALES.									Number.
10—15.			15—40.			40 AND OVER.			
Unmarried.	Married.	Widowed.	Un-married.	Married.	Widowed.	Un-married.	Married.	Widowed.	
8	9	10	11	12	13	14	15	16	
9,219.4	724.3	56.3	1,270.6	7,472.2	1,257.2	102.2	3,375.2	6,522.6	1
9,503.2	371.9	34.9	1,622.5	7,374.7	1,002.8	194.4	3,682.8	6,122.8	2
9,414.6	541.2	44.2	1,523.6	7,429.6	1,046.8	218.3	3,708.6	6,073.1	3
9,397.4	586.2	16.4	1,821.1	7,324.5	854.4	154.9	4,667.8	5,177.3	4
9,089.1	887.0	23.9	1,449.6	7,348.3	1,202.1	76.7	3,550.3	6,373.0	5
9,315.9	658.4	25.7	2,228.2	6,730.1	1,041.7	144.9	4,857.7	4,997.4	6
9,432.1	536.8	31.1	2,162.3	6,957.0	880.7	255.5	4,249.7	5,494.8	7
9,496.2	486.5	17.3	1,789.0	7,035.6	1,175.4	157.3	3,767.9	6,074.8	8
9,216.7	720.7	62.6	1,733.2	7,272.5	994.3	154.2	4,065.4	5,750.4	9
9,126.1	834.2	39.7	1,174.7	7,873.4	951.9	151.2	4,069.9	5,778.9	10
9,335.7	621.9	42.4	1,331.2	7,656.4	1,012.4	136.8	3,641.7	6,221.5	11
9,255.0	687.7	57.3	1,596.5	7,371.2	1,032.3	335.3	4,243.5	5,421.2	12
9,012.7	965.2	22.1	1,225.4	7,964.6	810.0	140.5	4,179.7	5,679.8	13
8,406.1	1,572.0	21.9	844.0	8,610.8	545.2	103.7	5,146.8	4,749.5	14
9,180.7	795.8	23.5	1,677.4	7,456.7	865.9	157.6	4,428.8	5,413.6	15
9,228.2	738.9	32.9	1,570.5	7,459.7	969.8	157.6	4,128.2	5,714.2	
9,003.5	955.5	41.0	762.9	7,997.1	1,240.0	79.6	2,933.7	6,986.7	16
9,410.3	567.0	22.7	1,308.9	7,616.5	1,074.6	124.8	3,435.4	6,439.8	17
9,272.3	696.4	31.3	1,484.3	7,487.9	1,027.8	98.6	4,963.2	5,298.2	18
8,956.6	1,003.5	35.9	1,887.1	7,356.9	753.0	294.2	4,859.4	4,846.4	19
8,932.7	1,034.2	33.1	1,360.7	7,909.3	730.0	129.6	4,492.3	5,378.1	20
8,360.2	1,570.7	69.1	832.8	7,869.5	1,297.7	94.6	3,413.4	6,492.0	21
9,133.5	831.7	34.8	1,922.7	7,402.8	674.5	216.9	4,604.0	5,179.1	22
8,623.3	1,347.8	28.9	1,283.4	7,969.7	746.9	204.0	4,779.2	5,016.8	23
8,777.7	1,185.7	36.6	774.8	8,648.1	577.1	147.4	5,082.9	4,769.7	24
8,603.2	1,376.9	19.9	761.3	8,692.6	546.1	134.8	4,875.6	4,989.6	25
8,841.9	1,148.5	9.6	1,205.1	8,000.0	794.9	98.2	5,374.5	4,527.3	26
8,139.8	1,808.9	51.3	533.6	9,103.6	462.8	91.7	6,244.2	3,658.1	27
9,068.1	920.4	21.5	1,178.3	8,246.6	575.1	252.1	5,173.1	4,574.8	28
8,519.0	1,463.7	17.3	805.0	8,571.4	623.6	113.2	5,214.3	4,672.5	29
8,750.0	1,225.8	24.2	1,126.9	8,110.2	762.9	86.9	4,708.1	5,205.0	30
9,499.3	481.1	19.6	1,547.3	7,812.2	640.5	136.3	4,856.9	5,004.8	31
9,428.2	517.0	56.8	1,869.2	7,306.8	825.0	156.4	4,838.0	5,006.6	32
8,856.5	1,114.5	29.0	1,184.8	8,075.2	740.0	143.9	4,763.3	5,092.8	
9,068.8	,900.0	31.2	1,408.3	7,719.4	873.3	151.9	4,394.0	5,454.1	

SUBSIDIARY TABLE VIII.—Proportion of Wives to Husbands for Religions and Natural Divisions.

NATURAL DIVISIONS AND TALUKS.	NUMBER OF MARRIED FEMALES PER 1,000 MARRIED MALES.					
	All Religions.	Hindus.	Musalman.	Christians.	Animists.	Others.
1	2	3	4	5	6	7
<i>Western Division.</i>						
1. Agasthavaram	1,019	1,025	1,021	999	..	..
2. Eraniel	989	991	1,006	961	..	..
3. Vlavankod	952	951	976	951	993	..
4. Noyyattinkara	952	950	1,007	946	979	..
5. Trivandrum	950	947	976	956	860	..
6. Chirayinkil	1,025	1,021	1,046	990	1,094	..
7. Quilon	943	941	953	942	980	250
8. Karunagapalli	997	999	995	983	1,162	..
9. Kartikapalli	997	1,006	968	953	667	..
10. Ampalapuzha	978	996	984	931	..	..
11. Shertallay	996	1,010	934	962	1,000	..
12. Parur	965	976	889	958	..	1,048
13. Vajikam	979	994	936	924	..	..
14. Tiruvalla	958	945	945	975	1,043	..
15. Mavelikara	977	980	993	954	1,079	..
TOTAL ..	977	981	982	959	1,012	793
<i>Eastern Division.</i>						
16. Tovala	1,012	1,018	1,045	978	632	..
17. Kalkulam	986	986	1,037	977	1,004	..
18. Nedumangad	982	988	1,011	830	940	..
19. Kottarakara	916	908	872	954	986	..
20. Pattanapuram	823	812	768	863	966	..
21. Shenootiah	950	961	856	850	333	500
22. Kunnattur	928	930	912	921	1,060	..
23. Chengannur	963	961	979	966	889	..
24. Changanachery	959	964	904	960	964	..
25. Kottayam	959	970	861	948	737	..
26. Ettumanur	979	986	606	979	895	..
27. Minachil	962	967	807	963	1,086	..
28. Todupuzah	944	950	911	943	971	..
29. Muvattupuzha	970	984	957	968	944	..
30. Kunnatnad	1,021	1,063	947	997	1,063	..
31. Alangad	972	990	921	970	..	1,000
32. Cardamom Hills ..	675	713	234	459	1,000	644
TOTAL ..	956	960	908	957	964	494
Total, State ..	967	973	932	957	991	573

SUBSIDIARY TABLE IX.—*Distribution by Civil Condition and main age-periods of 10,000 of each Sex in Travancore and other States and Provinces.*

STATE OR PROVINCE.	MALES.			FEMALES.		
	Un-married.	Married.	Widowed.	Un-married.	Married.	Widowed.
1	2	3	4	5	6	7
Ajmer-Merwara	4,539	4,640	821	2,762	5,155	2,083
Assam	5,545	3,984	471	4,107	4,128	1,765
Bombay	4,792	4,571	637	3,296	4,857	1,847
Central Provinces	4,672	4,719	609	3,491	4,758	1,751
Madras	5,525	4,088	387	3,896	4,195	1,909
Baroda	4,188	4,834	978	2,806	5,202	1,993
Cochin	5,788	3,835	377	4,561	3,866	1,573
Gwalior	4,661	4,509	830	2,957	4,868	2,145
Hyderabad	4,591	4,887	522	3,122	4,992	1,886
Mysore	5,548	3,935	517	3,928	4,135	1,937
Travancore	5,248	4,289	463	4,361	4,229	1,410

STATE OR PROVINCE.	MALES.								
	Unmarried.			Married.			Widowed.		
	0—10	10—15	40 & over.	0—10	10—15	40 & over.	0—10	10—15	40 & over.
1	8	9	10	11	12	13	14	15	16
Ajmer-Merwara	9,605	8,458	792	363	1,349	7,158	32	193	2,060
Assam	9,968	9,730	347	30	256	8,168	2	14	1,485
Bombay	9,760	8,452	432	222	1,416	7,687	18	102	1,881
Central Provinces	9,739	8,243	248	250	1,676	7,952	11	81	1,800
Madras	9,950	9,676	268	49	316	8,396	1	8	1,336
Baroda	9,300	7,297	650	632	2,453	6,905	68	250	2,445
Cochin	9,999	9,942	323	1	57	8,154	..	1	1,523
Gwalior	9,594	7,730	1,132	386	2,148	6,442	20	122	2,426
Hyderabad	9,725	8,570	424	257	1,333	8,051	18	97	1,525
Mysore	9,996	9,808	357	4	190	7,877	..	2	1,766
Travancore	9,993	9,866	142	6	124	8,334	1	10	1,524

STATE OR PROVINCE.	FEMALES.								
	Unmarried.			Married.			Widowed.		
	0—10	10—15	40 & over.	0—10	10—15	40 & over.	0—10	10—15	40 & over.
1	17	18	19	20	21	22	23	24	25
Ajmer-Merwara	9,022	6,102	147	886	3,652	3,585	92	246	6,258
Assam	9,849	6,948	128	138	2,912	3,391	13	140	6,483
Bombay	9,241	5,066	157	717	4,634	3,918	42	300	5,925
Central Provinces	9,457	6,094	88	520	3,742	4,193	23	164	5,719
Madras	9,740	7,590	109	251	2,325	3,609	9	85	6,282
Baroda	8,936	4,771	52	990	4,851	4,462	74	378	5,496
Cochin	9,990	9,201	146	10	783	3,727	..	16	6,127
Gwalior	9,183	4,429	183	762	5,206	3,782	55	366	6,035
Hyderabad	8,938	4,030	263	997	5,639	3,847	65	331	5,880
Mysore	9,904	7,502	140	95	2,425	3,971	1	73	5,889
Travancore	9,973	9,069	152	25	900	4,394	2	31	5,454

SUBSIDIARY TABLE X.—Civil Condition by age for Selected Castes.

CASTE OR RACE.	PERCENTAGE OF EACH SEX UNMARRIED.													
	All ages.		0-5.		5-12.		12-15.		15-20.		20-40.		40 and over.	
	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
HINDU.														
Brahmin Malayala..	43.9	33.9	1,00.0	1,00.0	98.8	96.2	95.2	80.8	86.4	41.2	23.2	4.5	5.0	1.1
Brahmin Paradesa..	41.3	25.9	1,00.0	99.9	98.6	84.3	88.8	22.0	63.5	..	11.8	..	2.3	..
Channan	57.6	48.4	1,00.0	1,00.0	99.8	99.3	99.3	95.5	95.2	57.4	28.0	4.6	.9	1.8
Ilavan.. .. .	53.5	45.1	1,00.0	1,00.0	99.9	99.5	98.9	92.8	89.7	53.6	21.8	8.4	1.3	1.7
Kammalap	54.0	44.6	1,00.0	1,00.0	99.8	99.5	98.7	87.6	88.0	42.4	21.6	6.9	1.2	1.8
Konkani	48.5	28.9	1,00.0	99.8	99.7	96.6	98.1	24.8	84.7	8.7	20.1	1.8	3.1	.8
Kuravan :	50.3	45.5	1,00.0	1,00.0	99.9	99.4	97.8	90.5	87.3	54.1	17.8	9.0	1.0	2.4
Nayar.. .. .	55.7	42.5	1,00.0	1,00.0	99.9	99.5	99.4	91.4	94.4	49.1	30.7	8.0	2.2	1.8
Parayan	50.3	43.5	1,00.0	1,00.0	99.7	99.0	98.1	90.8	88.6	46.0	16.5	4.5	1.1	1.4
Pulayan	47.3	42.5	1,00.0	1,00.0	99.7	99.1	98.2	87.0	81.8	40.8	13.6	5.5	.8	1.2
Valan... .. .	49.8	43.0	1,00.0	1,00.0	1,00.0	99.4	99.5	92.3	88.6	42.9	15.8	4.8	.7	1.7
Vanian	53.8	40.7	1,00.0	1,00.0	99.8	99.2	98.7	88.7	91.5	29.1	22.8	3.0	.9	.9
Vellalan	52.1	36.1	1,00.0	1,00.0	99.8	99.0	99.0	84.9	94.3	27.6	29.2	2.4	1.8	.9
MUSALMAN.														
Native	54.8	45.6	1,00.0	1,00.0	99.8	99.0	99.0	88.3	89.3	39.3	21.1	4.5	.9	1.1
CHRISTIAN.														
Eurasian	66.6	61.1	1,00.0	1,00.0	1,00.0	1,00.0	1,00.0	98.2	96.8	89.3	52.2	33.5	8.0	12.0
Native	50.6	44.6	1,00.0	1,00.0	99.8	98.7	96.5	78.6	71.9	29.8	12.1	3.6	1.1	1.4
ANIMISTIC.														
Malankpuravan... ..	50.1	44.7	1,00.0	99.9	1,00.0	99.4	98.4	88.8	88.8	51.1	15.9	6.5	.4	2.6
Others	46.1	41.0	1,00.0	1,00.0	1,00.0	98.3	96.6	80.5	80.5	57.4	13.3	5.9	1.2	2.2

SUBSIDIARY TABLE X.—Civil Condition by Age for Selected Casts.—Contd.

PERCENTAGE OF EACH SEX MARRIED.														
All ages.		0-5.		5-12.		12-15.		15-20.		20-40.		40 and over.		Number.
Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	
16	17	18	19	20	21	22	23	24	25	26	27	28	29	
50.0	43.6	..	..	1.2	1.6	4.8	19.2	12.9	56.2	71.1	81.7	81.2	38.3	1
52.9	51.7	..	1	1.3	15.4	11.0	76.8	35.9	95.3	84.7	83.9	78.8	33.2	2
37.7	36.9	..	..	2	7	5	4.1	4.4	41.3	67.2	82.7	83.0	38.0	3
41.7	40.1	..	..	1	4	1.0	6.8	9.6	44.1	73.1	79.7	83.0	43.1	4
42.4	41.2	..	..	2	5	1.2	11.8	11.4	55.6	74.8	81.6	86.7	44.1	5
46.2	47.9	..	2	3	3.2	1.9	73.9	15.3	88.4	76.0	78.2	79.5	30.7	6
45.4	42.2	..	..	1	6	1.9	9.2	12.2	44.3	78.0	82.6	85.6	46.9	7
38.8	38.9	..	..	1	4	5	8.1	5.0	48.1	63.3	77.3	81.1	37.4	8
45.2	44.3	..	..	3	9	1.8	8.7	10.8	52.4	79.3	86.9	85.1	48.7	9
47.9	47.6	..	..	3	9	1.6	12.6	17.3	57.7	82.0	87.7	85.0	57.4	10
45.1	44.9	..	..	..	6	5	7.0	10.5	55.9	79.3	87.6	83.5	45.3	11
42.1	42.3	..	..	2	7	1.3	16.1	8.9	69.9	74.3	83.7	84.4	37.2	12
42.4	41.8	..	..	2	9	8	14.4	5.4	70.6	66.4	82.5	81.7	31.6	13
41.8	42.7	..	..	2	10	9	11.2	10.2	58.8	75.3	86.7	87.9	46.7	14
29.9	27.2	..	..	..	..	..	1.8	4.2	7.1	43.3	58.6	76.0	42.9	15
45.6	45.1	..	..	2	13	3.3	21.1	27.7	69.3	85.0	89.4	83.9	51.2	16
46.0	44.7	..	1	..	6	1.6	10.7	10.1	46.9	80.2	87.0	87.8	50.8	17
50.1	50.1	..	..	..	1.7	3.4	18.6	17.8	61.1	82.5	86.2	88.2	56.5	18

SUBSIDIARY TABLE X.—Civil Condition by age for Selected Castes.—Concl'd.

CASTE OR RACE.	PERCENTAGE OF EACH SEX WIDOWED.													
	ALL AGES.		0—5.		5—12.		12—15.		15—20.		20—40.		40 and over.	
	Males.	Fe- males.	Males.	Fe- males.	Males.	Fe- males.	Males.	Fe- males.	Males.	Fe- males.	Males.	Fe- males.	Males.	Fe- males.
1	30	31	32	33	34	35	36	37	38	39	40	41	42	43
<i>HINDU.</i>														
Brahmin Malayala	61	22.5	..	..	..	2	..	..	7	2.6	5.7	13.8	13.8	60.6
Brahmin Paradesa	5.8	22.4	..	..	1	3	2	1.2	6	4.7	3.5	16.1	18.9	66.8
Channan	4.7	14.7	..	..	..	..	2	4	4	1.3	4.8	12.7	16.1	60.2
Ilavan	4.8	14.8	..	..	..	1	1	4	7	2.3	5.1	11.9	15.7	55.2
Kammalan	3.6	14.2	..	..	..	..	1	6	6	2.0	3.6	11.5	12.1	54.1
Konkani	5.3	23.2	..	..	..	2	..	1.3	..	2.9	3.9	20.0	17.4	68.5
Kuravan	4.3	12.3	..	..	..	..	3	3	5	1.6	4.2	8.4	13.4	50.7
Nayar	5.5	18.6	..	..	..	1	1	5	6	2.8	6.0	14.7	16.7	60.8
Parayan	4.5	12.2	..	..	..	1	1	5	6	1.6	4.2	8.6	13.8	49.9
Pulayan	4.8	9.9	..	..	..	..	2	4	9	1.5	4.4	6.8	14.2	41.4
Valan	5.1	12.1	..	..	..	..	..	7	9	1.2	4.9	7.6	15.8	53.0
Vaniyan	4.1	17.0	..	..	..	1	..	2	5	1.0	2.9	13.3	14.7	61.9
Vellalan	5.5	22.1	..	..	..	1	2	7	3	1.8	4.4	15.1	16.5	67.5
<i>MUSALMAN.</i>														
Native	3.4	11.7	..	..	..	..	1	5	5	1.9	3.6	8.8	11.2	52.2
<i>CHRISTIAN.</i>														
Eurasian	4.5	11.7	..	..	..	..	..	..	..	3.6	4.5	7.9	16.0	45.1
Native	3.8	10.3	..	..	..	..	2	3	4	9	2.9	7.0	15.0	47.4
<i>ANIMISTIC.</i>														
Malankuravan ..	3.9	10.6	..	..	..	..	..	5	1.1	2.0	3.9	6.5	11.8	46.6
Others	3.8	8.9	..	..	..	..	..	8.7	1.7	1.5	4.2	7.9	10.6	41.3

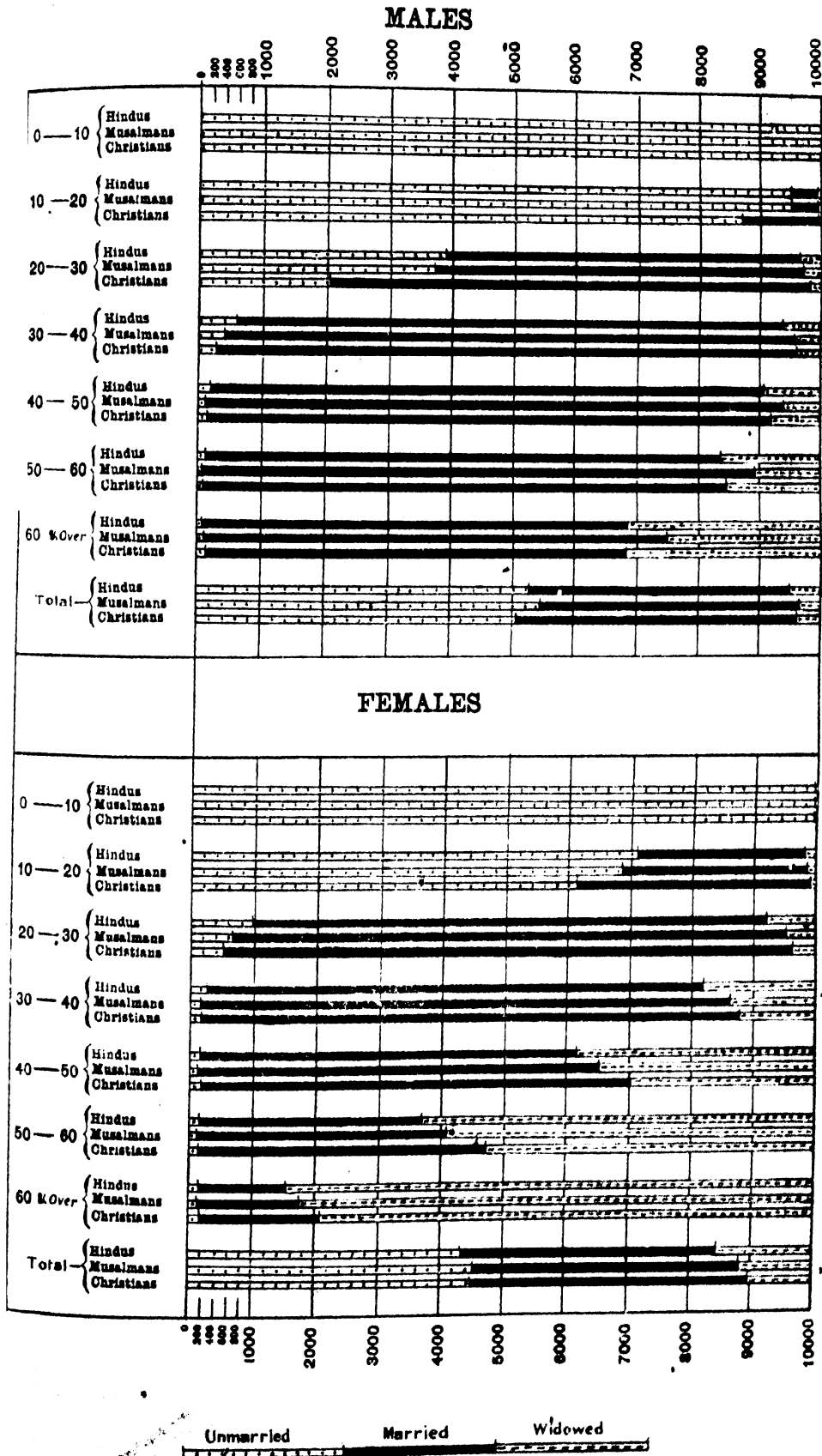
SUBSIDIARY TABLE XI.—Distribution by civil condition of 10,000 of each Main age-period for each Sex.

Urban Population.

AGE.	MALES.			FEMALES.		
	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.
1	2	3	4	5	6	7
0—10	9,994	6	..	9,954	45	1
10—15	9,858	132	10	8,876	1,080	44
15—40	4,067	5,651	292	1,245	7,638	1,117
40 and over	214	8,168	1,618	119	3,615	6,266
All ages ..	5,396	4,147	457	4,133	4,123	1,744

Diagram No 16.

Showing for each decennial age period the number who are
Unmarried, Married, and Widowed, out of 10000
of Hindus, Musalmans, and Christians.



CHAPTER VII.

EDUCATION.

(TABLES VIII AND IX.)

134. Importance of the subject—135. The return of education—136. Prevalence of literacy—137. Literacy by sex—138. Literacy by age—139. Literacy by religion—140. Literacy by religion and age—141. Literacy by caste—142. Literacy in English—143. Literacy in the Vernaculars—144. Education in Towns—145. Comparison with 1891—146. Comparison with 1875—147. Comparison with other States and Provinces.

134. If power in its widest and truest sense is the power to live and evolve, if knowledge is that power, and if literacy is a sure means of acquiring that knowledge, nothing concerns the Census statistician more than an enquiry into this cardinal virtue. At all times literacy has had a sanctity elevating man far above the brute creation. Its chief value at present rests on the growing recognition of the fact that the relative vitality of nations depends upon their varying degrees of enlightenment. Peace and order have, after a long interval, re-commenced their regime in India. A new civilization has ushered in new opportunities which, if taken by the forelock, promise to raise the country once more high in the scale of nations. The system of education under which the civilization of ancient India was rendered possible differed however from what it is at present. Beyond a knowledge of the three R's, education in its own art was alone the concern of each caste. But, for all castes and in equal degrees, was provided scope for bodily and mental development along with culture of the heart which, to the earliest Hindus, represented the realization of one's place in the co-operative scheme of the universe. In every detail of thought and teaching, the principle of subordination to a common end, viewed from the standpoint of the family, society, nation or the entire manifested existence, was carefully kept up. And the working itself was so arranged that each person in a family felt that he lived for every other, that each family cared for the well-being of others, that no society acted inimically to the interests of another and that the policy of one nation did not prejudice another directly or indirectly. But with the onset of degenerative changes, these ideals were forgotten and, in the ignorance and chaotic struggle that followed, physical, intellectual and spiritual developments sank into a low ebb. Those who have aimed at the regeneration of the Indian people have all been working towards their restoration. The Christian missionary, as much as the Hindu revivalist, the political propagandist no less than the social reformer, are evidently inspired by the same sacred purpose, though their recipes may vary greatly and though, in some cases, the treatment may threaten to prove the death of the patient. At all events, if the Indian people should be enabled to select the appropriate remedy and to stomach and digest it, the wide diffusion of the ability to read, understand and write, is the first essential. It does not, of course, form all the accoutrement necessary even on the barest scale, but it is the foundation on which great

AP. VII. structures may be reared. The present Chapter, whatever its title, refers only to
RA. 135. the initial stage of Education at which an individual possesses the capacity to benefit by the literary benevolence of others and to communicate to others in ever so crude a manner, his thoughts, observations and experiences. Though the scope of this portion of the Report, therefore, is not ambitious, the statistics with which it deals are, it will be seen, of no small importance.

135. As just observed the term 'education' as dealt with in this Chapter means the ability to read and write any language.

The return of education. Statistics of education were recorded at all the enumerations excepting that of 1881, but the nature of the information elicited or tabulated was not the same. The province of enquiry at the different Censuses is seen from the following instructions issued on the subject.

1875.	1891.	1901.
<p>Column 8. In the case of all persons aged not more than 20, the words "yes" or "no" must be entered in this column to show whether they are under instruction or not.</p> <p>Column 9. In this column the word "yes" must be entered only if the person can both read and write. If he can only read and not write, or if he can only sign his name the word "no" must be entered. In cases where the word "yes" is entered in column 8, no entry should be made in this column; but in all other cases it should be filled up.</p>	<p>Column 12. (Instruction).—In this column should be entered against each person whether grown up, child or infant, either <i>learning, literate or illiterate</i>. Enter all those as <i>learning</i> who are under instruction, either at home or at school or college. Enter as <i>literate</i> those who are able to both read and write any language, but are not under instruction as above. Enter as <i>illiterate</i> those who are not under instruction, and who do not know how to both read and write, or <i>who can read but not write, or can sign their own name but not read</i>.</p> <p>Column 13. (Language known by Literate).—The language which those shown as <i>literate</i> in column 12 can both read and write should be entered here, and if a person knows how to read and write English, as well as a vernacular, the word "English" also should be added. This column is to be left blank for those shown in column 12 as <i>learning or literate, and except when English is known, only one language should be entered, that best known</i>.</p>	<p>Column 14. (<i>Literate or Illiterate</i>).—Do not enter as 'literate' young children or others who are only able to read and write a few words of a language with difficulty or are only learning or can only sign their names. Such persons should be entered as "illiterate."</p> <p>Note that the language or languages to be entered in this column may not always be those entered in column (13). Persons who speak Tamil in their houses, like the Tanjavore Tamil Brahmins, very frequently cannot write it, but can write Malayalam. It is the language or languages which the person can read and write, which is to be entered in this column, and not the language used in the household.</p> <p>If the person can <i>both</i> read and write any language, enter "literate" in this column and add the names of the languages which he or she can both read and write, putting first the language which is known best.</p> <p>Column 15. (<i>English Literacy</i>).—If the entry in column (14) is <i>literate</i> and the person can <i>both</i> read and write English, enter in this column the word "Yes." If not, enter "No." But do not enter "Yes" in the case of persons who can only read and write a few words of English and that with difficulty.</p>

At the first systematic Census in 1875, it was ascertained in respect of every person enumerated whether he or she was able to read and write and in regard to all persons under 20 years of age whether they were under instruction or not. Three classes were thus distinguished, those who were literate, those who were illiterate and those who were under tuition and below 20. But the information published refers only to the numbers under the first two headings. For these, a Taluk-

war Table is given by sex. Boys above 12 years of age seem, however, to have been excluded from this Table.* In regard to literates by religion and caste, figures were recorded for the State as a whole. **CHAP. VII. PARA. 136.**

At the 1891 Census too, three categories were distinguished—persons 'under instruction,' persons 'not under instruction but able to read and write', and persons 'not under instruction and unable to read and write'. The headings were taken as mutually exclusive and persons though literate in the sense of being able to read and write were not classed as such if they were found to be under instruction at the time of the Census. This had the effect of limiting the number of literates in the country to those who had finished their schooling. To record the particulars collected, three Tables were compiled. A Talukwar statement of learners, literates and illiterates by sex, religion and age was embodied in Table IX. Supplementary Table C showed English literates by Caste, Tribe or Race, and Table D, learners, literates and illiterates by Caste, Tribe or Race. In regard to languages known by literates, English alone appears to have been shown in the Table above referred to.

The information attempted at this Census in regard to the education of the people was based on the distinction between the two classes of persons, those who are able to read and write and those who are not. Those under pupilage were directed to be entered as literates if they had already learned both reading and writing. A separate return of learners was given up as devoid of interest for the Census reporter however important it may be from a departmental standpoint.

Two Tables have been prepared embodying all the information recorded. Table VIII shows by religion and by four main age-periods the number of persons literate and illiterate and the languages known by literate including English and Table IX embodies the same information irrespective of age-periods for certain selected Castes, Tribes or Races. The selection has been made with due regard to numerical strength and social importance. The age-periods for Table VIII are not the same as at the last Census. Then, they were 0-15, 15-25, and 25 and over. Now they are 0-10, 10-15, 15-20 and 20 and over. These latter correspond with infant, primary, middle school and higher or collegiate education and enable the subject being viewed from the stand-point of occupational needs and social and physiological conditions.

In these circumstances the three Censuses do not furnish a common basis for accurate comparison. But what is possible will, of course, be attempted.

A map and four Diagrams are appended illustrating the literacy of the population from different aspects.

Map No. 10 shows the number of literates in every 1,000 of the population of each Taluk.

Diagram No. 17 shows for each Taluk the number of literates in every 10,000 Hindus, Musalmans and Christians.

Diagram No. 18 shows the literates by age in every 10,000 Hindus, Musalmans and Christians.

Diagram No. 19 shows the literates in every 10,000 of certain selected castes. English literacy is also shown in this diagram.

Diagram No. 20 shows the number of English literates in each Taluk in 10,000 of the population.

136. Of the total population of 2,952,157, no less than 2,587,347 or 87.6

Prevalence of literacy.
SUPPLEMENTARY TABLE III.

per cent. are illiterate. The figures abstracted in the margin exhibit the prevalence of literacy in the State

CHAP. VII. as a whole and in the two Natural divisions into which the country has been divided for purposes of the Census review.
PARA. 137.

		State.	Western Division.	Eastern Division.
Both sexes	Literate..	364,810	218,218	146,592
	Illiterate	2,587,347	1,472,393	1,114,954
Males	Literate..	319,977	189,011	130,966
	Illiterate	1,170,188	659,459	510,729
Females	Literate..	44,833	29,207	15,626
	Illiterate	1,417,159	812,924	604,235

It is seen therefrom that out of every thousand persons in the State, only 124 are able to read and write. In other words, in every 8 persons one is literate.

The spread of literacy is not the same in the two Natural divisions. In the Western division, 129 persons are literate in every one thousand as against 116 in the Eastern division.

The Western division contains more than half the entire population of the State and returns consequently a greater proportion of the two classes on the respective State totals, 60 per cent. of the total educated and 57 per cent. of the uneducated being in this division. The literates on the aggregate population of the State amount to 7 per cent. as compared with 5 per cent. in the Eastern division.

The prevalence of literacy varies in the different Taluks. One is literate in every 5 persons in Kottayam, Tiruvalla and Minachil; in every 6 in Trivandrum, Parur, Ambalapuzha and Changanachery, and in every 7 in Chengannur. The number of persons among whom one is able to read and write is 8 in Shertallay, Vaikam, Kartikapalli and Ettumanur and 9 in Mavelikara and Tovala. The number rises to 10 in four Taluks, to 11 in six and 12 in five. The Taluks where instruction in the first two R's has made the least progress are Kunnattur and Kunnatnad in the former of which only one in 14 persons is literate and in the latter only one in 16. A comparison of the Talukwar proportions shows that the sea-line is generally better educated than the interior regions.

137. The general average of 12·4 per cent. of literate persons in the State is made up of 21·5 per cent. for males and 3·1 per cent. for females, the males being seven times as literate as the females. In other words, the male literates number one in every five of his sex and the females one in every 33 of hers.

The two Natural divisions do not exhibit any great difference in respect of males. The Western division returns 22 per cent. of the males as literate and the Eastern 20 per cent. In regard to females, while one in every 29 in the former division knows to read and write, in the interior tracts there is only one such in every 39.

The Talukwar distribution of literacy will be considered for each sex separately.

Males.—The Taluk which shows the highest average is Kottayam where 36·8 per cent. of the male population is literate, which is more than one and a half times the State average for males and thrice the general ratio for both the sexes together. Tiruvalla with 35·6 per cent. and Minachil with 34·5 per cent. literate come nearest to Kottayam. In Trivandrum and Ambalapuzha 29 persons in a hundred know to read and write; in Parur and Changanachery, 26. The ratio falls by one in Chengannur, by two in Shertallay and Vaikam, by four in Tovala and by a step lower still in Ettumanur. In the remaining 19 Taluks, the proportion oscillates between 11 to 20 per cent. In Kunnatnad 9 persons have to be turned out before a single literate could be asked to stand back, while in Kartikapalli two literates can be picked up the moment a similar number is passed by.

Females.—In Parur there are only 13 illiterates to one literate and in Kottayam and Changanachery 16 illiterate. The next best Taluks are Trivandrum and Tiruvalla, where the literates are to the illiterates in the proportion 1 to 19. Minachil follows close with a similar ratio. The other Taluks come far behind in groups of varying strength. Mavelikara, Shertallay, Ambalapuzha and Kartikapalli lead up this rear array with a strength of 32 to 36 literates in the thousand. Eleven other Taluks furnish the next contingent of 20 to 30 strong. Of the remaining 10 Taluks, nine form a group with a proportion of between 10 to 20. The Taluk which is least advanced in respect of female education is trans-ghâtian Shencottah where there is only one female able to read and write in every 125 of her sex.

CHAP. VII.
PARA. 138.

138. The diffusion of literacy shows a steady increase at each succeeding age-

Literacy by age.

SUBSIDIARY TABLE I.

period. This is seen in respect of males taken separately. In regard to the other sex too, the natural effect of the comparatively recent introduction and late diffusion of female education is visible. Taking both sexes together, the maximum literacy (18 per cent.) is found among persons aged 20 years and more and the minimum 1·2 per cent. among children below 10 years of age. Male literacy follows the same order with 31·9 and 1·7 per cent. respectively at the later and the younger ages. In regard to females, literacy is in greatest abundance (5·7 per cent.) between the ages 15-20 and is scantiest (·7 per cent.) during the first ten years of life. After the age of 20, the proportion of literates to the total female population in that period shows a sudden drop and the ratio of illiterate females correspondingly rises to 96·5 per cent. For 1,000 male literates of all ages there are 140 literate females. Within the first ten years, the proportion stands at 436 or thrice as many as for the State as a whole and four times that of the period after the age of 19. The growing interest in female education which has been apparent within the last decade probably explains this feature of literacy by age in relation to sex.

Subsidiary Table III gives, in detail, the extent of education in the several Taluks by the four main age-periods. Young literates, male and female, are relatively most numerous in Parur, 42·5 males and 28·8 females being able to read and write in a thousand at the ages below 10. Kottayam follows in respect of males and Trivandrum in regard to females with a ratio of 31·8 and 17·3 respectively. The Taluks which show relatively the least number of male literates at this age-period are Kunnattur and Kunnatnad and those in which the fewest number of girls have mastered the art of reading and writing are the Tamil Taluks of Tovala and Shencottah. At the next period 10-15, Parur gives way to Tiruvalla in favour of males and to Kottayam in favour of females. With the exception of Vilavankod, all the sea-coast Taluks show a high percentage of literates at these ages. In all the Taluks the proportion of literates increases in this and the next age-groups. In the period 20 and over when very few of those who ever wish to learn remain unschooled, Kottayam and Minachil are seen to proceed abreast of each other in regard to males. Tiruvalla comes third, Ambalapuzha, Trivandrum and Parur following in order. In respect of educated elderly females, Parur shows relatively the greatest number and Trivandrum intervenes between Tiruvalla and Ambalapuzha.

The high proportion of literate males and females in the Taluks of Kottayam, Tiruvalla, Changanachery, Minachil and Parur which mainly comprise the sphere of early Christian influence and the low ratios exhibited by the Taluks of Nedumangad, Muvattupuzha, Vilavankod, Kunnattur and Kunnatnad may be specially noticed in this connection.

CHAP. VII.
PARA. 139.

139. The different religions exhibit comparatively wide variations in the amount of literacy among their respective followers. Foremost among the literates of any religion stand the Christians. Even if the Eurasians and Europeans are excluded from calculation, the Native Christian community is, in respect of both sexes, the best educated and return a percentage of 15·7. The Hindus come next with a ratio 11·7 in the hundred, the Musalmans with 8·6 per cent. of literates, being far below the general average. The Hill-tribes come last with but 2 persons instructed in the rudiments of learning in a thousand of their population.

Literacy by religion.
SUBSIDIARY TABLES II & VII.

Viewed in relation to sex, the ratios of female to male literacy arrange themselves in a descending order from one-fifth in the Christian to one-eighth in the Hindu and one-fifteenth in the Musalman. Among the Animists, the males are four times as literate as the females. This should not be taken as expressive of a high state of female education, but indicates, on the contrary, the sparseness of literate males. It further shows that in the attempt to bring the Hill-men under a course of literate training, no sentiment intervenes to take the females out of its reach.

The comparison of the several religions is best appreciated from the figures for the illiterate in each. As the Christian males and females show the highest degree of education, the illiterates are relatively fewest. Taking males first, in a thousand of the sex, the Christian illiterates number 741. The Hindus follow closely with 792 on the same average, while the Musalmans return 842 as being unable to read and write. Among the Animist males, 997 in every 1,000 are uneducated in the Census sense of the term. As regards female literacy, the Christians again come off not only the first, but far ahead of the other religionists. The Hindu females show the next best results, though a good interval separates them from their Christian sisters, the proportion of educated among the former being 25 per mille against 52 among the latter. The Musalman females return one literate in 100 of their sex, while the Animistic women are practically uneducated.

The literacy figures for the three main religions are worked out in detail for each Taluk and are shown in Subsidiary Table VII. In this Table, two columns are added for each religion showing the order of the Taluks in regard to educational status and in respect of numerical strength. It is seen that the serial order in the two cases is not generally the same in regard to Hindus and Musalmans and not often tallies in respect of Christians. It is also noted that certain Taluks such as Kottayam, Tiruvalla and Minachil show high proportions of literates in every one of the religions, though in respect of the proportions of the Hindu and Musalman populations, these Taluks rank low. In Taluks where the Christians are more numerous than in others, the literates too generally predominate.

140. For purposes of comparison in reference to age, the three main religions alone need be taken into account. Education is practically non-existent among the Animists and their total number and their literate averages at the different ages are too small to bear comment.

Taking the other three religions, therefore, we note that each successive age-period shows a higher proportion of literates in both the sexes taken together and in respect of males taken separately. In regard to females, the ratio at the period 20 and over is among Hindus and Christians relatively less than at the two immediately preceding periods, and is traceable to the late introduction of female education on any

organized scale. At each age-period, the Christians show the highest ratios. Below 10, 16·6 per mille of Christians, 11·8 of Hindus and 5·6 of Musalmans are not illiterate. Between the ages of 10 and 15, the proportions on a like average seem to be 125, 85 and 36 respectively. Again 213 Christians, 149 Hindus and 85 Musalmans in 1,000 each represent the literate strength at 15-20. The ages which take in all the years extending from 20 and beyond have 236 Christians, 168 Hindus and 144 Musalmans for every 1,000 religionists of each class. Considering the sexes apart, we find that among males of 20 and over, the high proportion of the illiterate is specially marked among the Musalmans. At these ages 73·8 per cent. of Musalman, 69·5 per cent. of Hindu and 60·4 per cent. of Christian, males are illiterate. Among women at the adult ages, 1·4 per cent. Musalman, 2·8 per cent. Hindu and 6·4 per cent. Christian are educated. In all the religions, the maximum ratios of female literacy are exhibited during the age-period 15-20, where the percentages are 9·4 for Christians, 4·9 for Hindus and 1·6 for Musalmans.

CHAP. VII.
PARA. 141.

141. A study of the diffusion of education among the chief castes, tribes

Literacy by caste.

SUBSIDIARY TABLE V.

and races has a special interest of its own. The extent to which literacy has filtered down to groups of different social standing is seen from the figures entered in Subsidiary Table V. The last three columns of that Table shows the proportions of illiteracy in the whole caste and in the sexes separately. As the ratio of literacy can thus be inferred at a glance it is not separately shown in the Table itself; but it is illustrated by means of a Diagram (No. 19). The absolute figures for the selected castes will be found in Table IX.

Males.—The Eurasians are the most literate of all communities, the illiterates numbering only 238 in a thousand of the sex. The Brahmins follow a close second of whom the Malayala Brahmins show a slightly lower percentage than the other Brahmins. 70 males among the latter are literate as compared with 66 among the former. Next in order come the Ambalavasi, the Kanian, the Konkani, the Vellala and the Nayar. The amount of illiteracy continues to increase till we come to the Kammalas who have seventy six persons in the hundred unable to read and write. On the lowest rung of the educational ladder are the Paraya and the Pulaya. Among the Parayas one is instructed in the elements of learning in one hundred of their males, while the Pulayan runs the average with 333 as the denominator. Of the castes engaged in field-labor, the Pulayan is most innocent in the literate art and is not far removed in this regard from the people inhabiting the hills and forests. To understand the wide gulf in point of general education that separates these classes, from the rest of the society, one has only to mark that the next higher classes the Channans in the south and Valans in the north, return literate ratios of 7 and 6 per cent. respectively. The Ilavas, a large industrial community, are still higher up, 14 males in the hundred being able to read and write.

Females.—The statistics of female education present wider variations. But there is not much to mention, as education has hardly taken firm grip of the gentler sex. The Eurasian females own relatively the greatest number of literates, there being only 33 per cent. of the sex not yet versed in the two R's. The women of the Malayala Brahmins follow their English sisters in enlightenment, but for them, the proportion of illiteracy is no less than 80·8 per cent. Among the other Brahmins, 90 women per hundred are unable to read and write, the Ambalavasis intervening with an illiterate strength of 84 per cent. The Nayar, the Kanian, the Maran and the Vellala are the next best educated. Among the Kuravans,

CHAP. VII. Kudumis, Maravas, Vanians, Marakans, Parayans, Channans, Valans and Pulayans,
PARA. 142. over 99 per cent. of the females are illiterate. It is noteworthy that among the Native Christians, the ratio of illiterates is as high as 94 per cent.

142. Of the 14,869 persons returned as possessed of literacy in English,
Literacy in English. 1,452 are Europeans and Eurasians. Leaving these out of account, we have 13,417 persons—12,196 males

and 1,221 females—who can read and write the English Language. In other words 1 person in every 220 of the population whose mother tongue is not English has a literary acquaintance with that language. For males alone the proportion is one in every 122. Putting it in another way 99·2 per cent. of the males are entirely ignorant of this language. Among females, only one in 1,000 of the entire population is able to read and write English. Comparing the three religions, the proportion is higher among the Christians than in any other religion to which natives of the State belong, 15 males and 4 females in a thousand of each sex being returned as literate. The Hindus follow with 7 males and 3 females.

Columns 5-7 of Subsidiary Table V show what proportion of the entire number of literates in each of the selected castes are literate in English. Excepting in regard to the Eurasians, education is most English in character among the Brahmins other than the Malayala and purely Vernacular among most of the other castes.

Of the Hindus who can read and write English, nearly one-third are of the Brahmin caste. The Nayars form nearly one-half. On the caste total of literate males, the Brahmins form 214 per mille; the Vellalas, 82; the Ambalavasis, 36; the Nayars, 29 and the Native Christians, 50. Among many other castes, the relative numbers of English knowing persons are insignificant.

In regard to females, the native Christian women are the best educated in English and better educated than even the males of most other castes.

143. Malayalam, the language of the country, naturally claims the highest proportion of the total educated. In 1,000 males, 190
Literacy in the Vernaculars. are Malayalam literates. Tamil shows but a fourth of that proportion. The corresponding female ratios for the two languages are 27·3 and 4·5. The difference in favour of Malayalam is highest with Christians. Among Musalmans, either language cannot be said to have a decidedly greater attachment than the other. The ratios of literacy at the several age-periods in each language and among both the sexes and the number of each sex taken separately bear to each other much the same relation as in regard to literacy in general. They need not, therefore, be commented on here.

144. The higher ratio of literacy in urban areas is noticed in every Taluk.
Education in Towns. Education in English as well as in the Vernaculars is, of course, extending more rapidly in the towns than in the country. The best educated town is Kottayam where only 69·1 per cent. at all ages are illiterate. Trivandrum returns an illiterate proportion of 71·9 per cent. and Parur, 77·9. These are followed by Changanachery, Alleppey, Nagercoil, Quilon and Kayankulam with percentages of 81 to 82·4. Education is most backward in the town of Shencottah where the percentage of illiterates rises to 89·9. In respect of literacy in English, Kottayam and Trivandrum again come first, the Towns next in order being Quilon, Alleppey and Nagercoil.

SUBSIDIARY TABLES VIII & IX.

145. The difficulty of instituting a comparison with previous Censuses has already been referred to at the beginning of this Chapter. **CHAP. VII. PARA. 147.**
Comparison with 1891. Consequent on the omission of the 'learning' column at this enumeration, the question arises as to how those entered as 'learning' in 1891 should be treated for purposes of comparison with the figures of the present Census where the column provided for only literates and illiterates. Unlike the Census of 1891, the persons who were able to read and write were not excluded from the 'literate' column on the ground that they were still under instruction. In view to secure a common basis for comparison, learners over 15 years of age were assumed as being literate and added to the literate total for 1891. Subsidiary Table VI shows the comparison. Viewed in the light of these figures, the advance made does not seem encouraging, notwithstanding that, during the last decade, education has made greater progress than before. But it may be remembered that the basis of comparison has to be accepted with modification in view of the fact that at this Census the population contains a relatively greater number at the youthful ages than in 1891. This, while swelling the population, does not add to the number of literates which in respect of the school-going youths only counts above 15. Comparing the figures such as they are, 21 Taluks show an improvement in the case of males and 19 in regard to females. But the rate varies a good deal. Education has been in greatest progress in Kottayam and least so in Kartikapalli.

146. As in 1875 statistics were collected for all literates and illiterates, comparison is easier with the figures of that Census. **Comparison with 1875.** 132,702 persons in all were returned in 1875 as educated in the Census meaning of the term and gave a proportion of 5·7 in every hundred of the population. The actual number of literates has now nearly trebled and is 364,810, the ratio on the total population being 12·4 per cent. Thus while in 1875 only one in every 20 persons was returned as instructed in reading and writing, now one in every 8 comes under this category. In other words, the proportion of illiterates has declined from 943 in the thousand to 876. The vast strides that education has made during the last quarter of a century are better appreciated by comparing the literate proportions by sex. While 11·08 per cent. of the total males and 4·6 of the females were returned as instructed in 1875, the ratio has now doubled in the case of the sterner sex and has multiplied itself 7 times in regard to the gentler. Taking the advance in the main religions separately, we notice that the Hindus and the Musalmans are twice and the Christians two and a half times as literate now as they were twenty five years ago.

147. On comparing the educational statistics of this State with those of other States and Provinces, it is satisfactory to note that Travancore takes the foremost rank in respect of the total proportion able to read and write. While in this State one in every 8 persons is literate, the next most educated State, Baroda, returns this average in every 12 and Bombay, the leading Province in this respect, one in every 14. The number of persons among whom one is educated ranges in the other Provinces and States from 16 in Ajmer-Merwara to 50 in Gwalior.

In point of female education too, Travancore continues to maintain the first position. While here only 969 females in 1,000 of the sex are still uninstructed in the rudiments of learning, the ratio varies elsewhere from 989 in Bombay to 999 in Gwalior. Female literacy in this State is thus seen to be thrice that of the most

CHAP. VII. advanced Province in all India. In respect of English education, however, Travancore
PARA. 147. is being superseded by other States and Provinces. The proportion of English literates to the total population is less than in Ajmer-Merwāra and Bombay but is equal to Madras and Mysore, all the others coming behind. But the ratio of the English educated to the aggregate literates is still lower, being in advance of only Baroda and Gwalior. It is, on the other hand, refreshing to observe that the Vernaculars are holding their ground on this side of the ghāts better than elsewhere.

SUBSIDIARY TABLE I.—*Education by Age and Sex.—GENERAL POPULATION.*

AGE- PERIOD.	NUMBER IN 1,000.						NUMBER IN 1,000 LITERATE IN						NUMBER IN 1,000 LITERATE IN ENGLISH.			FEMALES TO 1,000 MALES.			
	Literate.			Illiterate.			Malayalam.		Tamil.		Other Languages.								
	Both Sexes.	Male.	Female.	Total.	Male.	Female.	Male.	Female.	Male.	Female.	Male.	Female.	Total.	Male.	Female.	Literate.	Illiterate.	Literate in English.	
	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19
0-10 ..	12.2	17.3	7.3	987.8	982.7	992.7	15.5	6.5	2.9	1.0	2	1	3	4	2	436	1,048	515	
10-15 ..	91.9	136.3	43.1	908.1	863.7	956.9	125.0	39.3	23.4	5.5	1.3	4	4	6	20	258	1,010	302	
15-20 ..	159.2	264.1	57.9	840.8	735.9	942.1	239.8	52.0	59.0	8.7	3.9	8	10	17	27	227	1,324	157	
20 & over.	180.2	319.6	35.1	819.8	690.4	964.9	280.6	31.0	91.1	5.4	6.3	7	6	11	14	106	1,362	111	
TOTAL ..	123.6	214.7	30.7	876.4	785.3	969.3	190.0	27.3	57.3	4.5	3.9	5	5	50	87	13	140	1,211	141

SUBSIDIARY TABLE II.—*Education by Age, Sex and Religion.—(1) HINDUS.*

AGE- PERIOD.	NUMBER IN 1,000.						NUMBER IN 1,000 LITERATE IN						NUMBER IN 1,000 LITERATE IN ENGLISH.			FEMALES TO 1,000 MALES.			
	Literate.			Illiterate.			Malayalam.		Tamil.		Other Languages.								
	Both Sexes.	Male.	Female.	Total.	Male.	Female.	Male.	Female.	Male.	Female.	Male.	Female.	Total.	Male.	Female.	Literate.	Illiterate.	Literate, in English.	
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	
0-10 ..	11.3	16.8	6.1	988.7	983.2	993.9	15.2	5.5	3.1	9	1	1	2	3	0	373	1,043	197	
10-15 ..	85.9	132.3	35.0	914.1	867.7	965.0	121.8	32.9	26.4	4.5	8	2	2	4	4	242	1,016	71	
15-20 ..	149.5	253.6	49.9	850.5	746.4	950.1	231.8	46.0	66.2	6.9	2.9	4	7	15	5	205	1,330	35	
20 & over	168.2	304.9	28.5	831.8	695.1	971.5	263.8	26.2	99.4	4.2	4.3	4	5	9	3	92	1,369	23	
TOTAL ..	117.1	207.9	25.4	882.9	792.1	974.6	184.7	23.5	63.7	3.6	2.7	3	3	38	7.3	3	121	1,218	35

SUBSIDIARY TABLE II.—*Education by Age, Sex and Religion.—(2) MUSALMANS.*

AGE- PERIOD.	NUMBER IN 1,000.						NUMBER IN 1,000 LITERATE IN						NUMBER IN 1,000 LITERATE IN ENGLISH.			FEMALES TO 1,000 MALES.		
	Literate.			Illiterate.			Malayalam.		Tamil.		Other Languages.		Total.	Male.	Female.	Literate.	Illiterate.	Literate in English.
	Both Sexes.	Male.	Female.	Total.	Male.	Female.	Male.	Female.	Male.	Female.	Male.	Female.						
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19
0-10 ..	5.6	8.1	3.1	994.4	991.9	996.9	4.8	1.8	3.7	1.1	1.4	.9	..	..	..	379	1,008	..
10-15 ..	36.0	59.7	9.4	964.0	940.3	990.6	40.3	6.2	22.7	3.2	9.8	2.3	3	6	..	141	934	..
15-20 ..	85.0	153.3	16.2	915.0	846.7	983.8	102.1	7.7	66.4	6.0	24.1	5.4	1.3	2.6	1	105	1,155	44
20 & over	144.3	261.3	14.2	855.7	738.7	985.8	163.7	8.1	128.2	5.2	39.6	4.0	1.4	2.5	1	49	1,200	31
TOTAL ..	86.6	157.6	10.6	913.4	842.4	989.4	99.6	6.0	75.6	3.9	24.1	3.0	.9	1.6	1	63	1,098	31

SUBSIDIARY TABLE II.—*Education by Age, Sex and Religion.—(3) CHRISTIANS.*

AGE- PERIOD.	NUMBER IN 1,000.						NUMBER IN 1,000 LITERATE IN						NUMBER IN 1,000 LITERATE IN ENGLISH.			FEMALES TO 1,000 MALES.		
	Literate.			Illiterate.			Malayalam.		Tamil.		Other Languages.							
	Both Sexes.	Male.	Female.	Total.	Male.	Female.	Male.	Female.	Male.	Female.	Male.	Female.	Total.	Male.	Female.	Literate.	Illiterate.	Literate in English.
1	2	3	3	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19
0-10 ...	16.6	21.8	11.7	983.4	978.2	983.3	19.8	10.4	2.2	1.2	0	0	9	1.1	7	570	1,073	714
10-15 ...	125.8	172.4	74.8	874.2	827.6	925.2	160.5	66.1	16.4	9.0	5	2	8.7	10.5	6.8	397	1,022	500
15-20 ...	213.1	332.5	94.9	786.9	667.5	905.1	307.9	81.5	38.8	15.0	1.1	7	19.5	29.3	9.8	288	1,368	337
20 & over.	236.3	395.2	64.0	763.7	604.8	936.0	362.2	54.6	58.9	9.6	3.0	5	13.8	21.6	5.3	149	1,427	228
TOTAL...	157.5	258.8	62.7	842.5	741.2	947.3	237.7	45.5	36.1	7.6	1.7	4	10.0	15.3	4.6	197	1,236	290

SUBSIDIARY TABLE II.—Education by Age, Sex and Religion.—(4) ANIMISTS.

AGE- PERIOD.	NUMBER IN 1,000.						NUMBER IN 1,000 LITERATE IN						NUMBER IN 1,000 LITERATE IN ENGLISH.			FEMALES TO 100 MALES.		
	Literate.			Illiterate.			Malayalam.		Tamil.		Other Languages.							
	Both Sexes	Male.	Female.	Total.	Male.	Female.	Male.	Female.	Male.	Female.	Male.	Female.	Total.	Male.	Female.	Literate.	Illiterate.	Literate in English.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19
0—10 ..	..	..	..	1,000	1,000	1,000	..	..	..	..	..	..	..	..	..	..	..	..
10—15 ..	7	12	..	999.3	998.8	1,000	1.2	..	..	..	..	..	..	..	..	..	..	..
15—20 ..	24	36	14	997.6	996.4	998.6	3.6	14	..	..	..	..	..	..	..	..	..	..
20 & over.	32	52	12	996.8	994.8	998.8	5.2	12	4	..	..	..	..	..	..	..	..	..
TOTAL ..	21	33	8	997.9	996.7	999.2	3.3	8	2	..	..	..	..	..	..	..	..	..

SUBSIDIARY TABLE III.—Education by Age, Sex and Natural Divisions or Taluks.

NATURAL DIVISIONS OR TALUKS.	LITERATE PER 1,000.										
	0 — 10.		10 — 15.		15 — 20.		20 and over.		All ages.		
	Males.	Fe-males.	Males.	Fe-males.	Males.	Fe-males.	Males.	Fe-males.	Both Sexes.	Males.	Fe-males.
1	2	3	4	5	6	7	8	9	10	11	12
<i>Western Division.</i>											
1. Agastiyaram	11.9	4.6	103.4	35.0	245.0	56.8	297.6	24.3	106.5	193.5	24
2. Eraniel	15.1	4.8	109.2	34.8	209.9	47.4	301.2	26.1	109.0	195.0	23
3. Vilavankod	13.7	6.4	84.4	28.6	137.8	37.7	215.4	25.1	80.7	137.4	21
4. Noyyattinkara	15.0	6.5	116.6	44.5	189.6	51.0	236.0	27.2	96.2	163.1	26
5. Trivandrum	26.7	17.3	197.1	79.1	379.8	112.7	417.4	63.0	176.3	291.4	59
6. Chiriyinkil	16.1	2.8	107.7	27.6	201.1	41.3	236.5	19.8	87.2	158.6	19
7. Quilon	17.4	6.5	110.4	32.2	215.6	41.0	277.3	25.0	106.7	189.6	22
8. Karunagapalli	15.1	4.9	105.0	35.2	211.4	45.7	256.6	22.8	94.4	169.5	21
9. Kartikapalli	18.2	9.8	174.2	57.8	313.9	63.4	245.1	39.7	120.6	207.3	36
10. Ambalapuzha	25.6	8.8	186.7	44.4	365.7	60.4	427.6	41.5	164.8	291.9	34
11. Shortallay	11.8	7.5	131.7	41.1	230.3	62.2	370.8	38.0	139.2	246.2	32
12. Parur	42.5	28.8	198.2	95.0	316.0	124.9	392.4	92.2	174.5	267.0	77
13. Vaikam	25.8	5.4	164.3	35.2	298.0	47.0	352.4	30.7	136.1	242.2	26
14. Tiruvalla	25.6	11.2	279.5	93.4	482.2	116.4	514.9	66.5	212.5	356.7	59
15. Mavelikara	18.1	9.0	144.0	48.9	241.4	60.4	245.9	36.7	115.0	197.0	32
TOTAL ..	19.5	8.7	149.2	49.0	278.1	64.7	328.6	38.0	129.1	223.3	34
<i>Eastern Division.</i>											
16. Tovala	5.4	5	98.7	19.3	243.7	37.8	355.3	14.0	115.2	224.1	13
17. Kalkulam	9.7	5.0	73.7	24.9	165.0	44.1	269.3	25.2	95.3	169.8	21
18. Nedumangad	11.2	3.0	93.0	13.3	174.9	29.5	289.0	14.6	86.3	156.7	12
19. Kottarakara	10.2	2.5	97.9	18.8	188.4	31.8	248.6	14.1	91.1	167.7	13
20. Pattanapuram	8.2	2.9	60.7	20.2	192.1	27.8	244.4	16.9	94.3	166.2	14
21. Shencottah	10.2	6	93.7	15.2	166.7	14.3	252.6	10.7	88.2	166.0	8
22. Kunnattur	4.5	1.7	66.3	17.6	160.3	25.5	221.9	10.2	76.2	141.7	10
23. Changanur	16.7	6.7	166.7	36.7	327.3	44.8	479.9	26.9	141.9	254.6	24
24. Changanery	21.0	8.7	177.9	83.1	363.9	86.8	27.1	20.3	165.4	203.8	61
25. Kottayam	31.8	14.5	265.6	117.4	482.4	119.7	533.0	63.7	221.0	388.8	61
26. Ettumamur	9.6	6.4	109.5	26.9	277.5	48.9	338.4	30.3	121.3	214.4	21
27. Minachil	29.8	12.1	217.3	74.8	433.9	103.2	527.1	64.9	204.1	345.4	55
28. Todupuzha	19.6	4.8	119.8	17.8	231.9	22.6	244.0	13.5	100.6	197.1	12
29. Muvattupuzha	17.1	4.2	94.6	18.2	169.0	24.2	225.5	18.8	81.8	147.4	15
30. Kunnathal	4.7	1.1	59.0	9.8	146.9	24.1	185.0	15.0	64.9	118.4	11
31. Alangal	12.6	4.7	77.0	33.1	169.7	52.2	246.8	38.4	93.5	157.1	25
32. Cardamom Hills	20.0	13.2	69.7	22.7	128.3	41.2	235.0	55.9	114.4	167.2	35
TOTAL ..	14.5	5.5	119.5	35.3	245.3	48.3	307.6	31.1	110.2	209.3	26
Total, State ..	17.3	7.3	138.3	43.1	264.1	57.8	319.8	35.1	123.8	214.7	30

SUBSIDIARY TABLE IV.—*English Education by Age, Sex and Natural Divisions or Taluks.*

NATURAL DIVISIONS OR TALUKS.	LITERATE PER 1,000.										
	0—10.		10—15.		15—20.		20 and over.		ALL AGES.		
	Males.	Fe- males.	Males.	Fe- males.	Males.	Fe- males.	Males.	Fe- males.	Both Sexes.	Males.	Fe- males.
1	2	3	4	5	6	7	8	9	10	11	12
<i>Western Division.</i>											
1. Agastisvaram	6	4	7.2	1.2	32.6	3.5	23.1	1.8	8.6	16.0	1.5
2. Eraniel	4	1	4.9	2.6	13.8	4.0	10.4	1.3	4.4	7.4	1.4
3. Vilavankod	1	..	3.1	.9	6.5	1.5	6.7	.4	2.5	4.4	.4
4. Neyyattinkara	1	..	3.3	.8	8.6	.3	5.9	.2	2.4	4.4	.2
5. Trivandrum	3.1	2.4	35.1	12.9	94.8	14.4	64.3	9.9	29.0	48.6	8.8
6. Chirayinkil	2	..	2.2	.3	9.0	.5	7.7	.6	2.7	5.1	.4
7. Quilon	9	2	5.2	3.9	18.2	4.7	20.1	2.8	8.0	13.6	2.5
8. Karunagapalli	2	..	2.5	.1	7.4	1.5	7.6	1.2	2.9	5.0	.8
9. Kartikapalli	1	..	2.9	..	16.2	.6	4.3	.1	2.1	4.2	.1
10. Ambalapuzha	1.3	.4	12.8	3.5	21.7	3.4	16.9	2.4	7.6	12.9	2.1
11. Shertallay	1	1	1.9	.4	4.5	.7	4.7	.3	1.8	3.2	.3
12. Parur	1.2	.2	9.3	.2	19.5	4.4	16.4	3.2	7.0	11.7	2.1
13. Vaikam	5	..	5.5	..	7.9	..	3.9	.3	1.9	3.6	.2
14. Tiruvalla	1	..	4.8	.4	13.3	1.2	6.9	.4	3.0	5.5	.4
15. Mavelikara	2	1	5.7	.6	12.1	1.7	6.2	.4	2.8	5.2	.4
TOTAL ..	6.8	3.3	7.2	2.0	19.9	3.0	14.2	1.7	6.0	10.4	1.5
<i>Eastern Division.</i>											
16. Tovala .. ..	..	..	2.1	..	7.1	.7	12.2	.5	3.8	7.4	.4
17. Kalkulam	4	4	4.7	.3	3.7	2.7	16.8	1.0	5.4	9.9	.9
18. Nedumangad	1	2	2.8	..	3.3	2.1	8.6	1.0	3.0	5.2	.8
19. Kottarakara .. ..	..	..	.6	..	3.1	.3	4.2	.1	1.4	2.7	.1
20. Pattanapuram	3	2	.3	1.5	3.8	.9	11.1	1.4	4.1	6.8	1.1
21. Shencottah	2	2	3.5	.5	13.5	..	16.8	1.2	5.9	10.8	.8
22. Kunnattur .. ..	..	..	.4	..	..	..	1.5	..	.4	.9	..
23. Chengannur	1	1	1.4	.7	3.6	..	2.1	..	.9	1.6	.1
24. Changanachery	2	1	2.5	.6	15.2	1.2	7.7	.9	3.3	5.8	.6
25. Kottayam	1.1	.9	34.6	21.3	124.5	21.9	30.0	3.3	19.6	32.1	6.4
26. Ettumanur .. ..	..	..	2.8	..	5.6	..	2.9	.1	1.2	2.3	.0
27. Minachil	4	1	.9	.3	3.2	..	4.0	.2	1.4	2.6	.1
28. Todupuzha .. ..	..	..	1.0	..	1.4	..	3.4	..	1.0	2.0	..
29. Muvattupuzha	1	..	1.4	.7	2.1	..	2.9	.3	1.1	1.9	.2
30. Kunnatnad .. ..	..	2	.1	..	3.3	..	1.8	.2	.7	1.2	.1
31. Alangad	1	3	3.6	1.3	9.1	1.7	7.6	1.0	3.1	5.3	.9
32. Cardamom Hills ..	3.2	..	7.0	3.2	16.4	4.0	57.7	16.3	25.7	37.5	8.6
TOTAL ..	2.2	1.1	4.4	1.9	14.6	2.3	8.8	.9	3.8	6.6	.9
Total, State ..	4	3	6.0	2.0	17.6	2.7	11.9	1.4	8.0	13.7	1.3

SUBSIDIARY TABLE V.—Education by Selected Castes, Tribes or Races.

CASTE, TRIBE OR RACE.	PROPORTION OF LITERATES PER 1,000 ON CORRES- PONDING PROVINCIAL TOTAL OF LITERATES.			PER MILLE ON CASTE TOTAL OF PERSONS LITERATE IN									NUMBER OF ILLITERATES PER 1,000.		
	Per- sons.	Males	Fe- males.	English.			Malayalam.			Tamil.			Per- sons.	Males	Fe- males.
				Per- sons.	Males	Fe- males.	Per- sons.	Males	Fe- males.	Per- sons.	Males	Fe- males.			
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
HINDU.															
Ampalavasi	7.6	6.8	12.7	28.6	36.1	..	996.0	995.9	996.5	135.9	164.8	24.6	629.1	423.8	843.6
Ampattan	4.3	4.5	2.8	12.8	11.1	31.5	892.6	886.6	960.7	204.6	207.4	173.2	910.4	837.5	985.2
Brahmin (Malayala)	11.6	10.6	18.6	5.2	6.2	1.2	990.3	988.5	997.6	78.3	92.9	19.2	554.0	337.4	808.6
Brahmin (Others)	37.0	37.7	32.3	195.3	214.7	33.2	740.9	752.7	642.5	794.3	809.4	668.7	594.4	302.3	900.7
Chekkala	4.3	4.4	3.5	9.5	10.6	..	800.3	802.7	778.5	365.1	368.5	335.4	896.4	813.3	979.2
Chetti	7.7	8.4	2.8	13.9	14.2	8.0	645.3	644.8	656.0	588.5	592.1	512.0	823.3	670.4	934.8
Ilavan	98.5	104.7	53.8	4.9	5.0	2.5	985.0	984.8	987.6	82.0	83.5	62.0	927.0	862.9	990.2
Kammalan	40.7	43.9	18.2	2.6	2.7	..	822.5	824.6	787.5	271.5	272.6	251.8	876.0	766.9	986.3
Kanian	8.4	8.7	6.1	3	4	..	995.4	995.7	992.7	129.2	135.9	61.8	705.0	481.3	944.9
Konkani	6.2	6.9	2.6	24.6	25.5	8.5	953.0	957.9	864.4	204.6	206.5	169.5	727.6	509.5	979.2
Kuravan	7	6	1.1	8.3	10.3	..	938.0	922.7	1,000	86.8	108.2	..	995.5	992.5	994.3
Kirshnan vakai ..	3.8	4.1	1.6	21.8	22.3	13.7	474.9	472.3	520.5	932.3	935.4	876.7	847.4	706.8	984.9
Kudumi	1.1	1.1	6	7.8	8.4	..	815.6	801.1	1,000	83.1	84.0	71.4	947.1	910.1	991.5
Marakkan	1.9	2.1	9	15.5	16.5	..	994.4	994.0	1,000	103.1	109.3	..	939.3	884.5	993.2
Maran	13.9	13.8	14.9	10.7	12.3	..	994.9	995.0	994.0	134.7	147.5	50.9	797.1	645.6	946.8
Maravan	1.1	1.2	4	27.2	28.4	..	71.6	72.4	55.6	985.2	984.5	1,000	942.8	892.1	994.8
Nayar	309.0	305.7	332.1	27.1	29.7	10.5	993.9	993.4	997.2	203.6	231.1	60.8	783.6	624.2	942.9
Pantaram	3.2	3.4	1.4	5.2	5.5	..	743.7	740.4	803.3	413.3	418.0	327.9	903.1	819.3	989.6
Parayan	1.7	1.7	1.6	9.6	10.8	..	150.6	151.6	142.9	862.2	862.8	867.1	991.1	984.4	998.0
Pulayan	1.0	9	1.3	..	..	..	974.9	976.7	965.5	41.9	43.3	34.5	998.3	997.2	999.4
Shannan (Channan)	15.8	17.2	6.1	5.4	5.1	10.9	189.4	184.6	244.7	904.6	911.0	777.4	963.0	930.2	996.4
Vala	1.3	1.4	7	..	..	..	1,000	1,000	1,000	..	..	..	966.6	939.6	995.6
Vanian	3.0	3.2	1.2	10.2	10.7	..	515.2	521.9	392.9	745.2	744.9	750.0	922.2	853.2	991.9
Velan	2.6	2.6	2.6	..	..	..	997.9	997.6	1,000	33.5	38.2	..	918.3	854.3	980.4
Vellalan	31.0	32.9	17.3	77.8	82.5	14.2	544.8	543.3	564.4	814.6	826.0	659.8	769.3	565.8	968.6
MUSLIMAN.															
Native Mahomedan	41.8	44.9	19.5	5.2	5.4	2.3	654.7	657.7	606.0	484.5	490.9	379.2	917.9	849.5	990.3
CHRISTIAN.															
Eurasian	2.9	1.8	10.6	949.2	940.7	960.0	383.8	471.2	274.8	142.1	188.1	84.6	286.1	238.7	337.5
Native Christian ..	296.9	284.0	389.0	51.1	50.3	54.8	917.6	924.1	884.2	140.3	139.4	144.4	844.3	742.9	949.0

**SUBSIDIARY VI.—Progress of Education since 1891 by
Natural Divisions and Taluks.**

NATURAL DIVISIONS AND TALUKS.	NUMBER OF LITERATES ABOVE 15 YEARS OF AGE IN 1,000 MALES.		NUMBER OF LITERATES ABOVE 15 YEARS OF AGE IN 1,000 FEMALES.		VARIATION: INCREASE (+) OR DECREASE (-).	
	1901.	1891.	1901.	1891.	MALES.	FEMALES.
1	2	3	4	5	6	7
<i>Western Division.</i>						
1. Agastisvaram	177.3	199.3	19.9	39.8	- 22.0	- 19.9
2. Eraniel	176.9	168.0	17.5	19.2	+ 8.9	- 1.7
3. Vilavankod	123.4	152.3	16.3	11.4	- 28.9	+ 4.9
4. Neyyattinkara	144.9	167.7	19.3	10.5	- 22.8	+ 8.8
5. Trivandrum	261.6	272.0	44.7	52.8	- 10.4	- 8.1
6. Chirayinkil	141.1	144.8	14.5	12.5	- 3.7	+ 2.0
7. Quilon	171.8	182.4	17.5	15.5	- 10.6	+ 2.0
8. Karunagapalli	152.8	103.6	16.5	13.6	+ 49.2	+ 2.9
9. Kartikapalli	181.5	178.1	27.4	26.6	+ 3.4	+ .8
10. Ambalapuzha	263.4	247.1	27.6	15.0	+ 16.3	+ 12.6
11. Shertallay	227.5	291.4	26.4	40.4	- 63.9	- 14.0
12. Parur	230.3	167.3	57.5	21.7	+ 63.0	+ 35.8
13. Vaikam	215.2	182.3	20.8	11.4	+ 32.9	+ 9.4
14. Tiruvalla	318.3	257.2	45.2	24.4	+ 59.1	+ 20.8
15. Mavelikara	175.2	150.8	25.2	8.1	+ 24.4	+ 17.1
TOTAL ..	200.2	194.5	26.1	22.0	+ 5.7	+ 4.1
<i>Eastern Division.</i>						
16. Tovala	210.9	185.7	11.1	4.1	+ 25.2	+ 7.0
17. Kalkulam	158.5	149.4	17.1	8.3	+ 9.1	+ 8.8
18. Nedumangad	141.3	133.9	10.5	15.9	+ 7.4	- 5.4
19. Kottarakara	152.6	109.1	10.4	25.2	+ 43.5	- 14.8
20. Pattanapuram	157.7	146.6	11.8	11.8	+ 11.1	..
21. Shencottah	152.5	147.6	7.0	5.2	+ 4.9	+ 1.8
22. Kunnattur	132.5	93.6	7.7	6.6	+ 38.9	+ 1.1
23. Chengannur	230.3	223.8	18.6	9.9	+ 6.5	+ 8.7
24. Changanachery	236.5	190.4	50.0	30.8	+ 46.1	+ 19.2
25. Kottayam	327.1	212.2	47.2	32.5	+ 114.9	+ 14.7
26. Ettumanur	197.9	254.3	19.9	24.8	- 53.4	- 4.9
27. Minachil	311.5	335.5	43.8	26.2	- 24.0	+ 17.6
28. Todupuzha	167.1	105.9	6.7	77.8	+ 61.2	- 69.1
29. Muvattupuzha	130.8	110.0	11.6	27.3	+ 20.8	- 15.7
30. Kunnatnad	109.8	156.5	9.9	46.4	- 46.7	- 49.5
31. Alangad	144.0	126.5	23.3	53.8	+ 17.5	- 30.5
32. Cardamom Hills	154.8	117.3	31.4	8.5	+ 37.5	+ 22.9
TOTAL ..	184.9	169.4	20.6	25.8	+ 15.5	- 5.2
Total, State ..	193.6	183.8	23.8	23.6	+ 9.8	+ .2

SUBSIDIARY TABLE VII.—*Education by Religion and Taluks.*

TALUKS.	PROPORTION PER 10,000.			HINDUS.		MUSALMANS.		CHRISTIANS.	
	Hindus.	Musal- mans.	Christians	Order in respect of literacy	Order in respect of nu- merical strength	Order in respect of literacy	Order in respect of nu- merical strength	Order in respect of literacy	Order in respect in nu- merical strength
1	2	3	4	5	6	7	8	9	10
1. Tovala	1,224.0	708.9	919.7	10	30	22	29	27	28
2. Agastisvaram ..	1,072.4	551.8	1,124.6	17	15	27	21	23	15
3. Eraniel	1,132.4	1,225.8	971.8	14	11	11	20	25	10
4. Kalkulam	1,027.4	1,275.1	708.3	20	23	10	24	30	19
5. Vilavankod	881.1	1,583.6	494.1	27	18	7	27	32	18
6. Neyyattinkara ..	1,007.4	995.3	833.4	21	1	18	10	29	12
7. Trivandrum	1,832.3	1,018.1	1,946.4	2	2	15	5	9	21
8. Nedumangad	927.0	536.9	1,141.8	25	21	28	11	22	29
9. Chirayinkil	906.3	632.0	1,543.9	26	5	25	1	14	31
10. Kottarakara	982.5	657.7	1,155.9	24	19	23	14	21	23
11. Pattanapuram ..	1,052.8	838.9	1,461.3	19	28	21	12	17	27
12. Shencottah	845.5	1,007.1	1,758.0	28	27	16	25	13	32
13. Quilon	1,084.5	887.2	1,241.7	15	6	19	3	20	16
14. Kunnattur	704.5	345.9	1,241.9	32	16	31	19	19	22
15. Karunagapalli ..	959.4	474.6	1,513.7	23	4	29	2	15	24
16. Kartikapalli	1,146.9	884.7	1,987.5	13	9	20	9	8	26
17. Mavelikara	1,056.4	617.0	1,853.6	18	7	26	13	12	17
18. Chengannur	1,217.3	1,133.5	1,909.6	11	12	14	22	11	8
19. Tiruvalla	1,772.2	1,769.8	2,676.2	3	8	4	26	3	1
20. Ambalapuzha	1,540.1	1,188.0	2,109.5	6	14	12	7	6	11
21. Shertallay	1,346.9	1,615.9	1,498.8	8	3	6	15	16	9
22. Vaikam	1,242.5	1,463.7	1,946.4	9	10	8	18	10	20
23. Ettumanur	1,173.4	2,408.8	1,247.5	12	22	3	31	18	4
24. Kottayam	1,864.1	1,732.9	2,764.2	1	20	5	28	2	7
25. Changanachery ..	1,390.9	1,374.7	2,041.3	7	24	9	17	7	5
26. Minachil	1,690.0	4,306.9	2,243.2	4	29	1	30	4	6
27. Muvattupuzha ..	815.9	648.0	853.1	29	17	24	8	28	2
28. Todupuzha	970.9	998.4	1,111.0	22	31	17	23	24	25
29. Kunnatnad	723.4	208.3	667.1	31	13	32	4	31	3
30. Alangad	1,074.2	433.3	962.1	16	26	30	6	26	13
31. Parur	1,608.9	1,165.5	2,158.9	5	25	13	16	5	14
32. Cardamom Hills	726.3	4,092.2	3,514.9	30	32	2	32	1	30
TOTAL ..	1,170.9	885.8	1,574.7	..	..	..	..	..	..

SUBSIDIARY TABLE VIII.—*Education in Urban and Rural areas.*

TALUKS.	URBAN.				RURAL.			
	NUMBER IN 1,000.				NUMBER IN 1,000.			
	Literate.	Illiterate.	Literate in English.		Literate.	Illiterate.	Literate in English.	
			Total Population.	Total Literate.			Total Population.	Total Literate.
1	2	3	4	5	6	7	8	9
1. Agastisvaram	187.5	812.5	23.2	123.7	75.7	924.3	3.0	39.4
2. Trivandrum	280.9	719.1	61.7	219.7	97.0	903.0	4.1	42.6
3. Shencottah	101.4	898.6	10.2	100.3	84.2	915.8	4.5	54.0
4. Quilon	176.9	823.1	26.3	148.5	97.0	903.0	5.5	57.0
5. Kartikapalli	175.5	824.5	12.7	72.4	118.0	882.0	1.9	16.4
6. Amaplapuzha	188.8	811.2	23.9	126.5	160.1	839.9	2.9	18.0
7. Kottayam	308.6	691.4	75.7	245.2	201.0	799.0	6.8	34.0
8. Changanachery	189.5	810.5	10.7	56.2	161.1	838.9	1.9	12.1
9. Parur	220.3	779.7	18.9	85.8	164.2	835.8	4.3	26.4
TOTAL ..	225.6	774.4	38.4	170.4	116.8	883.2	2.8	24.1

SUBSIDIARY TABLE IX.—*Education in Towns by Age and Sex.*

AGE-PERIOD.	NUMBER IN 1,000.						NUMBER IN 1,000 LITERATE IN						NUMBER IN 1,000 LITERATE IN ENGLISH.			FEMALES TO 1,000 MALES.		
	Literate.			Illiterate.			Malayalam.		Tamil.		Other Languages.							
	Both Sexes.	Male.	Female.	Total.	Male.	Female.	Male.	Female.	Male.	Female.	Male.	Female.	Total.	Male.	Female.	Literate.	Illiterate.	Literate in English.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19
0-10 ..	32.2	40.7	23.9	967.8	959.3	976.1	33.1	19.1	11.5	5.3	1.0	7	3.3	4.4	2.3	607.1	1,053.4	556.7
10-15 ..	202.0	274.1	123.9	798.0	725.9	876.1	226.3	103.3	86.9	26.2	6.5	2.4	35.4	54.4	15.3	417.4	1,114.2	2,260.9
15-20 ..	320.5	471.1	163.3	979.5	928.9	936.7	380.4	129.5	198.6	42.5	22.6	6.0	83.4	143.6	20.7	332.3	1,516.0	1,386.6
20 and over	302.2	499.0	93.3	697.8	501.0	906.7	365.5	71.8	274.5	24.8	30.3	4.9	46.8	80.3	11.3	176.1	1,704.7	1,323.3
TOTAL ..	225.6	359.9	86.2	774.4	640.0	913.8	271.1	67.9	181.5	21.8	19.7	3.2	39.4	65.5	10.4	230.8	1,375.4	1,532.2

SUBSIDIARY TABLE X.—*Literacy in Travancore and other States and Provinces.*

PROVINCE OR STATE.	LITERATES IN 1,000 OF BOTH SEXES.					LITERATES IN 1,000 FEMALES.			LITERATES IN ENGLISH.	
	All ages.	0—10.	10—15.	15—20.	20 and over.	All ages.	0—15.	15 and over.	In 1,000 of Popula- tion.	In 1,000 of Liter- ates.
1	2	3	4	5	6	7	8	9	10	11
1. Ajmer-Merwara	67	12	56	71	85	9	6	9	10	150
2. Assam.	36	7	39	48	51	4	3	5	3	92
3. Berar.	45	7	44	67	57	3	3	3	3	68
4. Bombay	70	13	76	106	91	11	8	12	8	121
5. Central Provinces	28	3	28	43	38	2	4	2	2	74
6. Madras.	63	7	57	96	90	9	6	11	5	79
7. Baroda.	88	19	93	117	109	8	7	8	3	32
8. Gwalior	24	7	32	40	26	1	1	1	1	36
9. Mysore	51	9	49	86	68	8	6	9	5	98
10. Travancore.	124	12	92	159	180	31	18	34	5	41

MAP

Showing the number of literates in every 1000
of the population of each Taluk

Scale 16 Miles = 1 inch

MILES 0 5 10 15 20 25 30 35 40 45 50 55 60 65 70 75 80 85 90 95 100

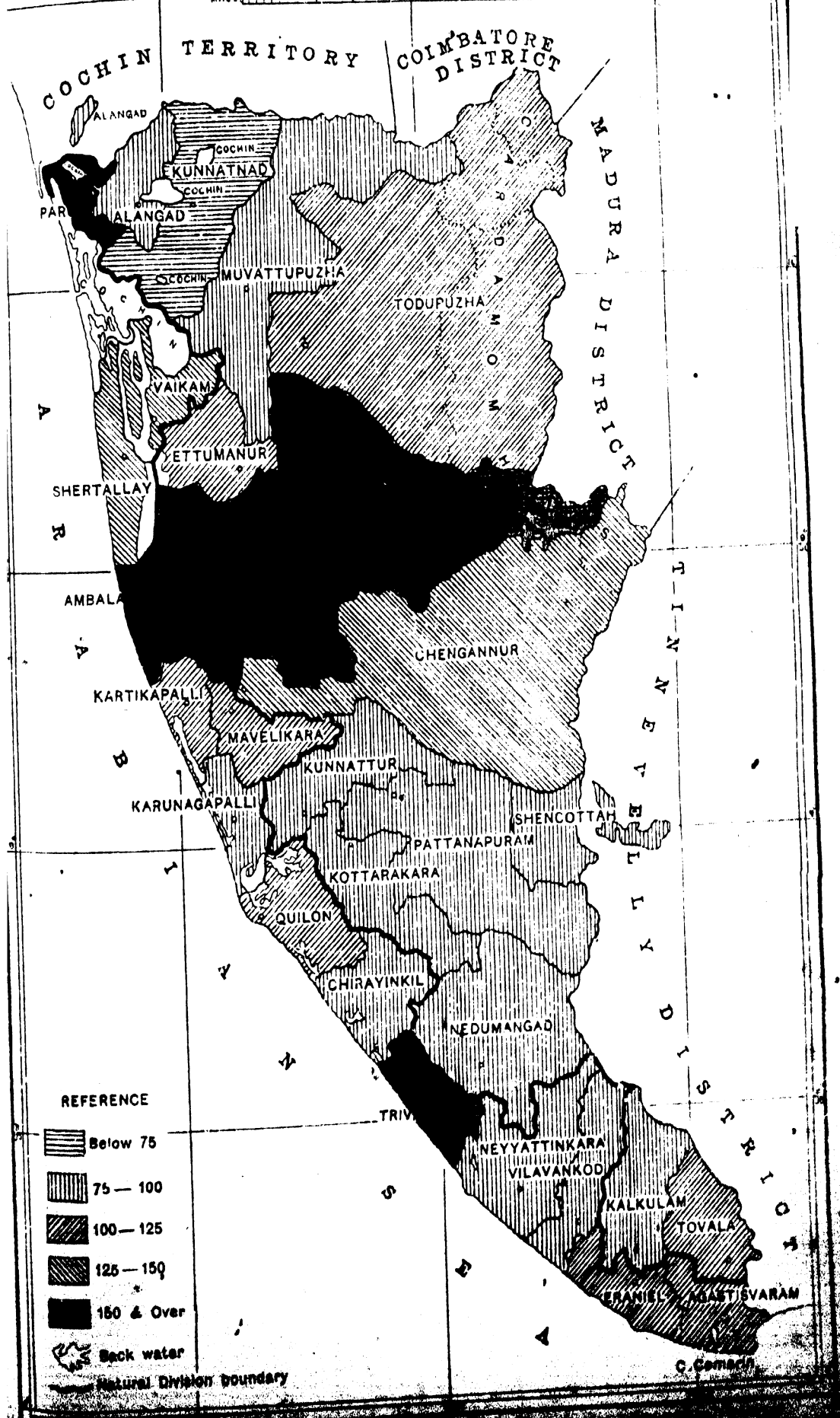
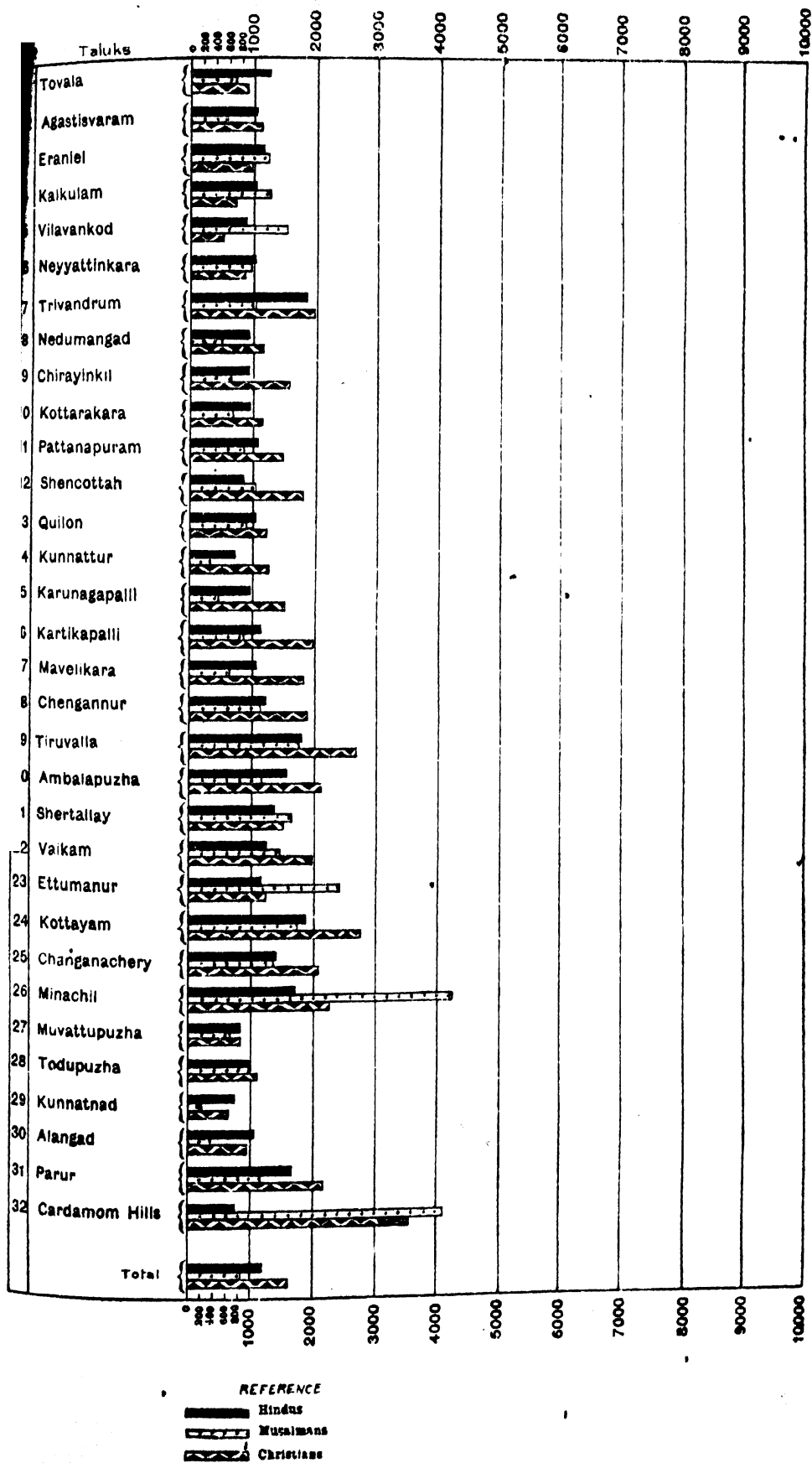


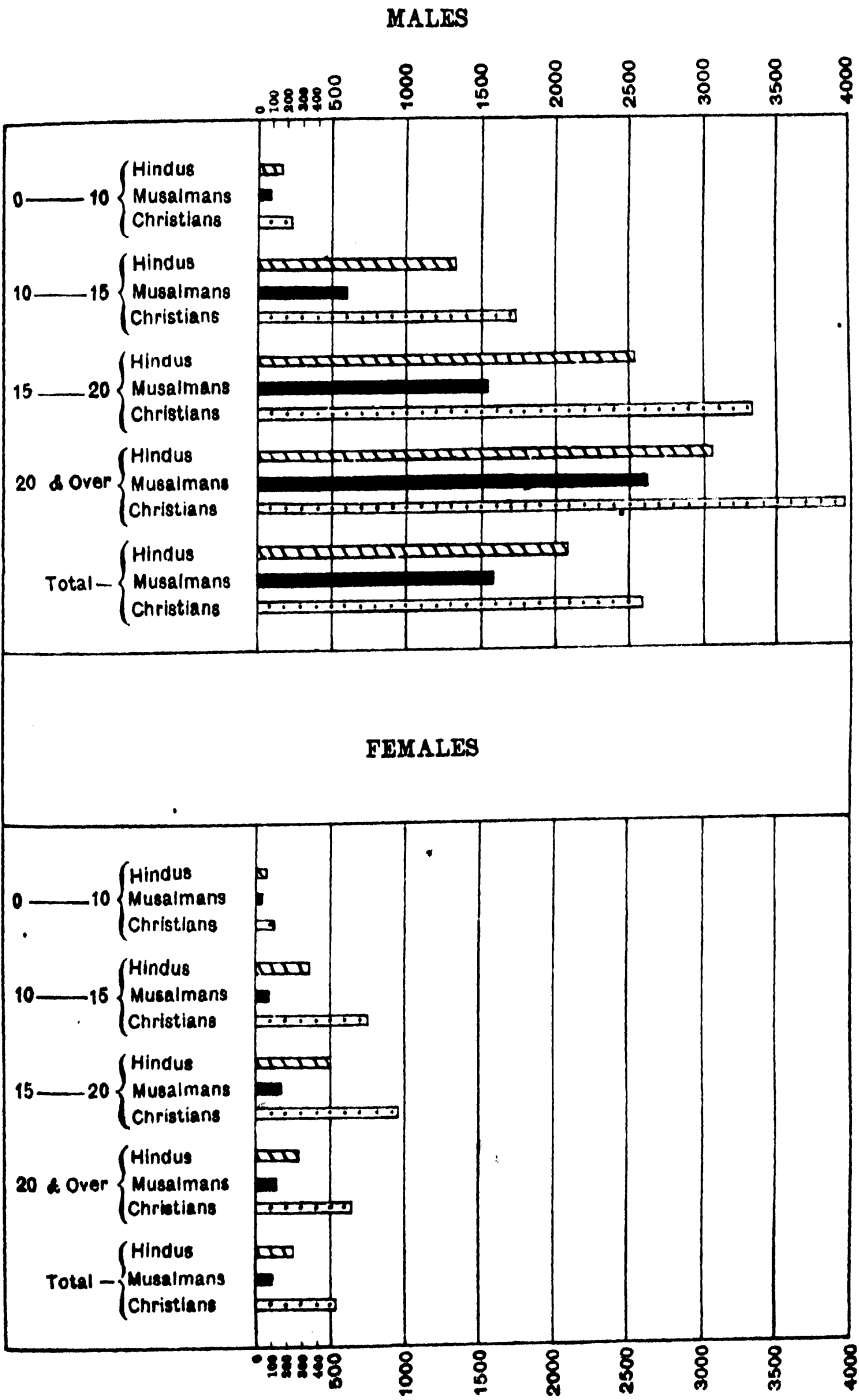
Diagram. N^o 17.

Showing for each Taluk the number of literates in 10,000 of
Hindus, Musalmans & Christians.



Chapter. VII.

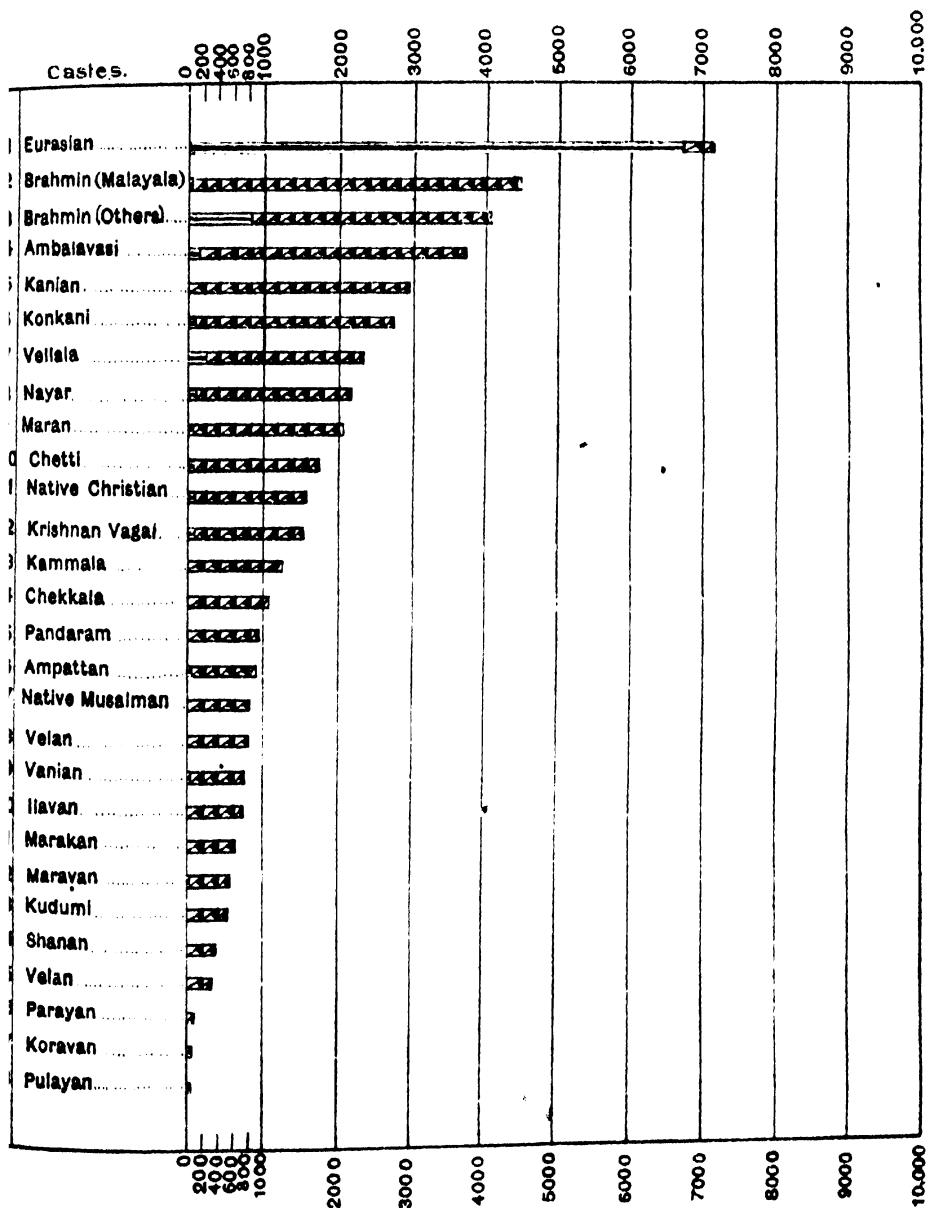
Diagram. No 18.
Showing the literates by age in every 10,000 Hindus
Musalmans and Christians.



Chapter. VII.

Diagram. No 19.

showing the literates in every 10,000 of certain selected castes.



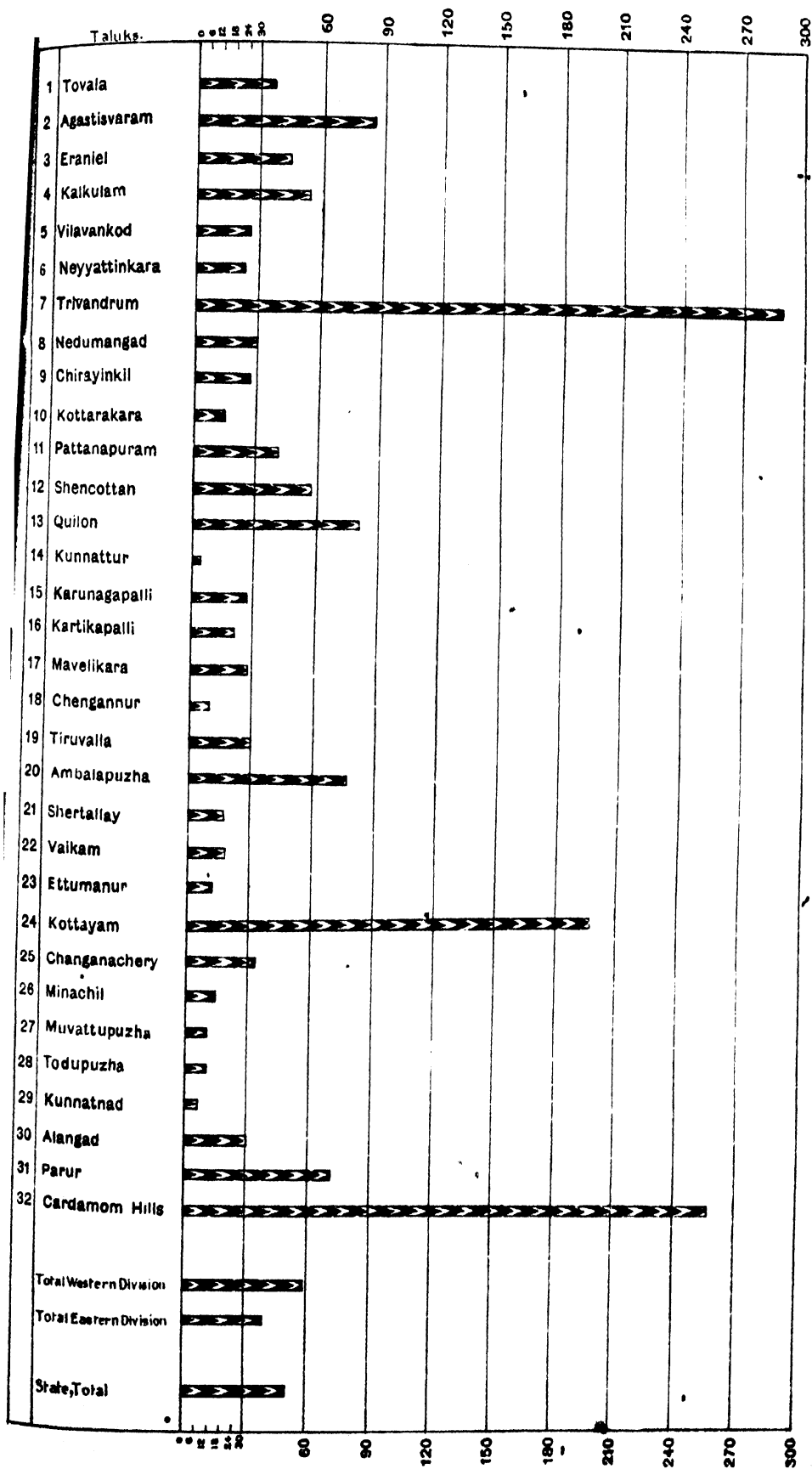
REFERENCE

Total Literate

English.

Diagram No 20.

Showing the number of English literates in each Taluk
in 10,000 of the population.



CHAPTER VIII.

LANGUAGE.

(TABLE X.)

148. *General*—149. *Classification of Languages returned*—150. *Malayalam*
—151. *Tamil*—152. *Other Indian Vernaculars*—153. *European Languages*
—154. *Variation from previous Census.*

148. "Language has marvels of her own" wrote Prof. Max Müller "which she unveils to the enquiring glance of the patient student. There are chronicles below her surface, there are sermons in every word." Viewed in the light of these observations the languages spoken in Travancore will not be unworthy of study. Though Malayalam is the chief Vernacular of Travancore and is the house-hold tongue of over 80 per cent. of its population, the presence, on a noticeable scale, of other languages in the country serves to furnish indications of its previous history. But an enquiry into their several beginnings and mutual relationships would take us far afield. It may, however, be premised that the position of Malayalam in reference to Tamil and Sanskrit is more filial than friendly and that the shaping of its language and literature that the English tongue is silently engaged in, is, if not already marked, bound to show itself in profound changes before long. Malabar in its Cis-ghâtian isolation was, till a few centuries ago, comparatively free from outside influences—a circumstance that accounts for the earliest Hindu customs and manners being found here in a better state of preservation than elsewhere. Sanskrit was the appointed language of Indian literature and Prakrit, a corruption of Sanskrit, the spoken dialect. Philologists have not been wanting who have traced significant affinities between all the South Indian languages and the Prakrit, and Manu in Book X of his *Dharma Śāstra* refers to the Dravidians as Kshatriyas—now probably altered beyond recognition by vicissitudes of fortune operating over an immense length of time—and to the Dravidian group of languages as the Southern branch of the Aryan family. Suffice it to say that the record left by the great legislator of India has not yet been authoritatively disproved. Under the orthodox scheme of caste as it is now tending to be even in the West, technical education in arts and industries, but imparted mostly at home by the natural *Gurus*, the parents, absorbed the greatest attention and did not require any more culture than is involved in reading, writing and arithmetic. No one generally would concern himself with the literary and other classics who had not to do so as part of the caste ordinance. The preservation of the literary wealth of the country in a *lingua incognita* to the general only served to add to its sacredness and dignity and was not looked upon as a grievance by any. But with the shuffling of the social cards, these ideas ceased to have dominance over men's minds. Confusion of caste functions ensued. Every caste wished to possess the hidden patrimony which appeared then for the first time as an unrighteous monopoly of a so-called privileged class. Each Vernacular language which, under a co-operative service that is claimed to characterize all early Indian institutions, performed a subsidiary function in reference to the common heritage, the Sanskrit, set

MAP. VIII. itself up in rivalry as against an overlord who had been too long tolerated.
ARA. 148. General literature, philosophy, science and even ritualism were thrown into channels accessible to all. This happened on the West coast as in the rest of India and it was under circumstances such as these that the development of the South Indian Vernaculars into literary languages began. The exact place in this group that may be assigned to Malayalam and its relations to the language of the country beyond the ghâts, it may be of interest to know.

The question that meets the enquirer at the outset is whether Malayalam is an independent branch of the Dravidian group or only a recent derivative from its chief member, the Tamil. Dr. Gundert held that it was independent, but Dr. Caldwell took the other view. Referring to the evidence furnished by the oldest copper-plates and stone inscriptions, we find that the language shows very little resemblance to modern Malayalam, but is closely akin to the ancient classical Tamil known as *Sen Tamil*. There are in them, no doubt, words and forms which are peculiar to Malayalam but the general style of the language in which they are written is Tamil. No one that is unacquainted with *Sen Tamil* can understand the Syrian Christian inscriptions of the 8th and 9th centuries. Ancient Malayalam works now extant may be taken as corroborative evidence. *Râmacharitam* which is about the earliest Malayalam composition we possess points to a time when Malayalam and Tamil exhibited very few differences. The *Râmakathappattu* of Ayyippilla Āśin which the Nâyars of South Travancore cherish with great reverence even to-day and the *Râmâyana* of Kannassa Panikkar are essentially Tamil in diction, style and metre. Taking an instance of a work belonging to a part of Malabar further north than Travancore, we note that the *Payyannûr Pattôla* which, from internal evidence, has been adjudged to belong to the beginning of the Malayalam era and the *Yatrakali* songs of the Nambâtiris show Tamil admixture on a large scale. Nor do the earliest documents found in this country read a different tale. In money-acknowledgment-receipts, in sale and mortgage deeds and in time-honored phrases and official formulas, Tamil words, pure and simple, are found to occur. Malayalam poets have not yet left off number and sex inflexions for verbs, unknown to modern prose. In the language of Pulayas and analogous castes, Tamil words are frequently met with. Further evidence of the parental relation of Tamil to Malayalam is furnished by the use of the *Vatteluthu* or the *Chêrapândya* character in which Malayalam was once written, having been co-extensive with the sway of the Tamil Language. Till very recently, the Malayalam numerals used to be the same as those of the Tamil and have not yet the fractional representations for which Tamil is noted. For purposes of accounts, Tamil figures, Tamil characters and even Tamil men enjoy a traditional preference in Travancore. These and similar facts have been taken to warrant the conclusion that the history of Malayalam is but that of a local dialect, assuming, by a combination of circumstances of which the decline of the power of the Tamil kings in Malabar was one, the character of an independent language. It may, however, be stated that, though the literature of the one may be unintelligible to the students of the other, a Malayali and a Tamilian are never perfect strangers and are able to make themselves understood without appreciable difficulty.

In trying to trace the evolution of Malayalam in order of time, we find that the ancient Sanskrit writers called all the South Indian languages by the common name, *Drâvidi*. But *Varâhamihara*, the great Indian Astronomer of the 6th century, makes a difference between the Eastern and the Western branches. This tempts one to infer that, in his time, the beginnings of the separation of Malayalam and Tamil were being made. But *Albêrûni*, the Musalman scholar at the court of

Mahmūd of Ghazni, writing at the beginning of the 11th century, says "Malibar **CHAP. VIII** which extends from Karoha to Kulam is 300 parasangs long. The whole country **PARA. 149.** produces the pan. There is much coined gold and silver here which is not exported to any place. They speak a mixed language like the men of the Khabhalik in the direction of Rūm whom they resemble in many respects." Albêrūni is recognised as a faithful chronicler of the men and manners of his time and in all probability the separation had not then become complete. When we come to the 13th century we find Marco Polo remarking, "The people of Melibar have a language of their own and a King of their own and pay tribute to nobody."* Marco Polo's visit to Malabar was in 1280 A. D. and the separation must have been nearly over by that time. And coming to more recent times, we find Portuguese writers giving the name 'Maleama' to the language which by imperceptible gradations differentiated itself and became absolutely and essentially distinct from Tamil.

In connection with the growth and development of Malayalam as a literary language, the immortal name of Rāmānujan Ezhuthachan deserves the first mention. The poetical style of Malayalam composition called *Manipravālam* (literally a string of gems and corals) the *Macaroni* verse of Malabar, then came into prominence and Malayalam writings in general began to assume distinctive characteristics. Various other influences have also been at work. Maharaja Mārānda Varma, the conqueror and consolidator, with Dalawa Rāma Iyen, of all Travancore, was not less renowned in the love of letters. All his successors have been accomplished scholars and distinguished patrons of learning. With the establishment of treaty relations with the British, the English language began to influence Malayalam much more than the Portuguese and the Dutch which had gone before, but which had only lent some words relating to dress and commerce. The development given to the language by the propagandist labors of Missionary societies in Kottayam and Mangalore is also worthy of note in this connection. The introduction of printing, the organization of the Travancore Book Committee and the recognition of Malayalam as one of the optional languages by the University of Madras were other events that helped the cause of the language to a great extent. But the most remarkable progress belongs to the last vicennium. During this period, several useful English works have been translated; Sanskrit plays and poems and even a Tamil book, the classic Kural,† have been rendered into Malayalam; original writings of value have been attempted and associations for providing healthy nutrition for the language and for promoting learning have been organized. But it has to be stated at the same time that a great deal more has yet to be done and that this is but the beginning. Competitive literature of all kinds has first to be carefully eschewed. Accurate accounts of the country's economic condition which are a grave desideratum have to be brought into existence and the recognition that is slowly progressing has yet to grow deeper, that a clear conception of the present with reference to the past—not merely the dark mediæval—is the surest guide to the correct shaping of the future on healthy co-operative lines. Language is the life of the nation and literary patriotism is one of the most effective known to history.

149. Of the Languages for which statistics have been collected for India at this

**Classification of
Languages returned.**

SUBSIDIARY TABLE I.

Census, forty-one have been returned from Travancore. In Imperial Table X, they have been arranged into the three following groups :—

A. Vernaculars of India.

1. Vernaculars of Travancore.

No. of languages returned 2

* Page 312, Vol. II, Colonel Yule's 'Marco Polo.'

† By Mr. A. Govinda Pillay, B. A., B. L., Judge, Travancore High Court, who has also translated the Bhagavat Gita and Shakespeare's 'King Lear,' and 'Merchant of Venice.'

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PARA. 150.

2. Other Indian Vernaculars.	
No. of languages returned..	24
B. Vernaculars of Asiatic countries beyond India.	
No. of languages returned..	5
C. European Languages.	
No. of languages returned..	10

To enable the statistics relating to language being incorporated with the results of the Linguistic Survey, copies of Dr. Grierson's Index of Languages were circulated among Census officers. In Subsidiary Table I appended to this Chapter, the languages returned have been, it will be noted, brought into accord with the classification furnished by him. The languages foreign to India have been shown separately as per the scheme shown in the Supplementary Index. A column is also added giving, for purposes of reference, the group under which each language is shown in the Imperial Table.

It will be seen from Subsidiary Table I that the Dravidian Family is what we are most concerned with in Travancore. Before Dr. Caldwell brought the name 'Dravidian' into general usage, the linguistic group which the term now indicates was called 'Tamulic' after the name of its most highly developed member.

More than four-fifths of the population of Travancore have returned Malayalam as their parent-tongue. Of the remaining one-fifth, four-fifths again speak Tamil and one-fifth is distributed over Konkani, Marathi, Telugu, Hindustani, &c. If the four languages just named be excepted, English is the most prevalent tongue, being the house-hold language of 6 persons in every 10,000. The number of persons who have not returned any language is 25 against one at the last Census.

The relative prevalence of the several languages is shown in Subsidiary Table II.

150. The Western division returns a greater ratio of the Malayalam speaking population than the Eastern, 55 per cent. against 45 per cent. in the latter. In a ten thousand of the population, the Western division returns 7,940 and the Eastern, 8,542.

The largest proportions of Malayalam-speaking peoples are found in the Taluks of Karunagapalli, Ettumanur, Muvattupuzha, Kottayam, Tiruvalla, Alangad and Minachil in each of which more than 98 per cent. of the population speak that tongue. The ratios are low in Eraniel, Kalkulam, Vilavankod, and the Cardamom Hills where the percentage varies from 8 in Eraniel to 28 in Vilavankod and lowest in Tovala, Shencottah and Agastisvaram where Malayalam is the household language only with between 5 and 6 per 1,000.

Of the total number of Malayalam-speaking people in the State, the largest proportions are returned by Tiruvalla, Shertallay, Muvattupuzha, Quilon, Karunagapalli and Kunnatnad which contain each more than 50 in a total of one thousand. Between these Taluks is contained nearly 32 per cent. of the total population that ordinarily speak the Malayalam language at home.

Malayalam is singularly devoid of dialects. Mahl, the language of the Singhalese settlers of Minicoi, a small island between the Laccadives and the Maldives, was for a long time supposed to be one and the only dialect of the Malayalam language. Though it has many Dravidian words in its vocabulary, it has no structural resemblance to Malayalam. Viewed, however, from the standpoint of local peculiarities, Malayalam may be taken to be of three kinds, Southern, Central and Northern. The Central is the standard adopted for purposes of literature.

The Southern is characterized by its large admixture of Tamil words and its distinctly Tamil accentuation. The Northern Malayalam with its peculiar intonation is known by its marked tendency to the omission or the 'devouring' of syllables as it has been called. CHAP. VII
PARA. 181

In addition to local peculiarities, there are what may be called linguistic mannerisms for certain castes and tribes. In the language of the Pulayas as already noted and of the Christian fishermen on the coast, there is a large admixture of Tamil words and endings. There are likewise distinguishing peculiarities in the speech of the Nambūtiris, and of the Māppillas—the Nazarenes as well as the Jōnakas.

151. The prevalence of Tamil is in inverse ratio to Malayalam. The former generally predominates in the South and the latter in the North. Though no clear line of demarcation can be drawn, it is nevertheless seen that Tamil is heard most spoken in the southern Taluks and that its strength diminishes as one proceeds North, Malayalam gradually stepping into its place. Taking the Natural divisions, we find that in 10,000 of the population, the Western division returns 1,908 persons speaking Tamil while on the same number, the other division shows only 1,344. The distribution of 10,000 Tamil speaking people over the two divisions gives 6,554 for the former and 3,446 for the latter.

The Taluks which exhibit the largest proportion of Tamilians are Tovala (98·7 per cent.), Agastisvaram (97), Eraniel (91·6) and Shencottah (85·8) while the smallest ratios are found in Alangad (·8), Shertallay (1·1), Karunagapalli, Minachil and Kunnathur, (1·2 per cent.) each. The large immigrant population from Bombay and upper India in connection with the Railway works do not speak any of the south Indian Vernaculars and have, therefore, lowered the Tamil ratio in the Shencottah Taluk to a considerable extent. Ordinarily, Tovala is not more Tamil than Shencottah which marches quite close with Tinnevely in this respect.

Taking 10,000 of the Tamil speaking population and distributing them over the different Taluks, we find that the highest numbers are returned by Eraniel (2,051), Agastisvaram (1,843), Kalkulam (1,183) and Vilvankod (1,152) comprising in all more than 60 per cent. of the State total for that language. The lowest ratios are found in Alangad (13), Minachil (17), Kottayam (26) and Ettumanur (27). In eighteen other Taluks the proportion is between 30 and 100 in the ten thousand.

152. Of Indian Vernaculars other than Malayalam and Tamil, 24 have been returned at this Census. Of these, Konkani claims the foremost attention. The earliest Konkani having migrated from their old homes and established themselves at the sea-port towns, the Western Natural division contains about four-fifths of the total Konkani speaking population of the State *i. e.* 8,878 against 1,400 in the Eastern division. The total number is 10,278 or 35 in 10,000 speaking all languages. They are most prevalent in the Taluks of Parur, Shertallay and Ampulapāzha.

Next to Konkani, comes Marathi which is spoken by 7,588 or 2 per cent. of the population of the State.

Telugu comes next to Marathi with 7,460 persons: Hindustani follows with a strength of 5,944. Canarese, Tulu, Gujarati and Patnuli are each spoken by between 1,000 to 1,500 persons. Together they aggregate 5,194. Kachchi is the parent-tongue of 321 persons, the 15 other Indian languages being spoken by 481 persons in all.

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PART. 153.

153. Of the European languages, English is, of course, the largest spoken. 1,045 males and 858 females have returned English as the parent-tongue and make up 6 per 10,000 of the total population.

182 persons—110 males and 72 females—speak Portuguese.

154. Confining the comparison to the chief languages of the country, we find that the Malayalam speaking population has advanced by 340,778 or 16·3 per cent. and the Tamilians, by 43,951 or 9·8 per cent. In the case of the former language, the

**Variation from
previous Census.** increase now shown is about two and a half times that in 1891 when the increase was 141,817 or 7·3 per cent. The Tamil speaking people have increased more than 5 times the rate shown at the last Census when there was an addition of 8,757 persons or 2 per cent. to their population of 1881.

SUBSIDIARY TABLE I.—Classification of the Languages returned.

FAMILY.	BRANCH.	GROUP.	LANGUAGE.	DIALECT.	NO. OF GROUP IN CLASSIFIED LIST.	GROUP UNDER WHICH CLASSIFIED IN TABLE X.	POPULATION RETURNED.			PROPORTION PER 10,000 OF POPULATION.	
							Persons.	Males.	Females.		
1	2	3	4	5	6	7	8	9	10	11	
Indo-European. (Aryan Sub-family).	Iranian	Eastern	Pashto	...	...	A. Vernaculars of India. II. Other Indian Vernaculars.	45	44	1	0.2
			Marathi	...	V.		7,598	4,476	3,112	25.7	
			Do.	Konkani	V.		10,278	5,641	4,637	34.8	
			Sinhalese	...	VII.		33	27	6	0.1	
			Do.	Mahl	VII.		1	1	...	0	
		South-Western	Gujarati	...	III.		1,235	737	498	4.2	
			Do.	Kachchi	III.		321	202	119	1.1	
			Do.	Kathiyawadi	III.		6	4	2	0	
			Do.	Parsi	III.		1	1	...	0	
			Do.	Patnuli	VII.		1,184	664	520	4.0	
	Indian.	Western	Panjabi	...	III.		21	16	5	0.1	
			Rajasthani	...	III.		30	17	13	0.1	
			Western Hindi	Hindustani	IV.		5,944	3,672	2,272	20.1	
			Do.	Hindi	...		12	8	4	0	
			Do.	Urdu	...		6	6	...	0	
			Do.	Kanauji	...		2	2	...	0	
		Eastern	Nagari	...	...		74	38	36	0.3
			Bengali	...	IV.		98	98	...	0.3	
			Oriya	...	IX.		3	2	1	0	
			Vadari	...	...		134	64	70	0.5
				TOTAL ...	27,016	15,720	11,296	91.5
	Dravidian.	...	Canarese	...	VI.		A. Vernaculars of India	1,454	665	789	4.9
			Malayalam	...	VII.		A. Vernaculars of India.	2,420,049	1,219,635	1,200,414	8,197.6
			Tamil	...	VII.		I. Vernaculars of Travancore State.	492,273	247,735	244,538	1,667.5
			Telugu	...	VII.		A. Vernaculars of India.	7,460	3,996	3,464	25.3
			Tulu	...	VII.		II. Other Indian Vernaculars.	1,321	949	372	4.5
				TOTAL ...	2,922,557	1,472,980	1,449,577	9,809.7
	Malayan.	...	Malay	...	XIII.		B. Vernaculars of Asiatic countries beyond India.	11	6	5	0
	Indo-European.	Romance.	French	...	...		6	3	3	0
			Italian	...	...		1	1	...	0
			Portuguese	...	...		182	110	72	0.6
			Spanish	...	...		8	6	2	0
			Dutch	...	...		1	1	...	0
		Teutonic.	English	...	...		1,903	1,045	858	6.4
			Flemish	...	...		1	1	...	0
			German	...	...		2	2	...	0
				TOTAL ...	2,104	1,169	935	7.1
	Semitic.	Northern Branch.	Hebrew	...	...		4	4	...	0
			Syriac	...	...		36	36	...	0.1
			Arabic	...	...		344	223	161	1.3
				TOTAL ...	424	263	161	1.4
	Mongolian.	Ural-Altaic	Turkish		C. European Languages	1	1	...	0
			Chinese		B. Vernaculars of Asiatic countries beyond India.	2	2	...	0
				TOTAL ...	3	3	...	0
		Mono-syllabic	Latin		C. European Languages	2	2	...	0.1
			Sanakrit		A. Vernaculars of India	15	9	6	0.1
	Not returned		II. Other Indian Vernaculars	25	13	12	0.1
		GRAND TOTAL ...	2,962,157	1,490,165	1,461,992	10,000

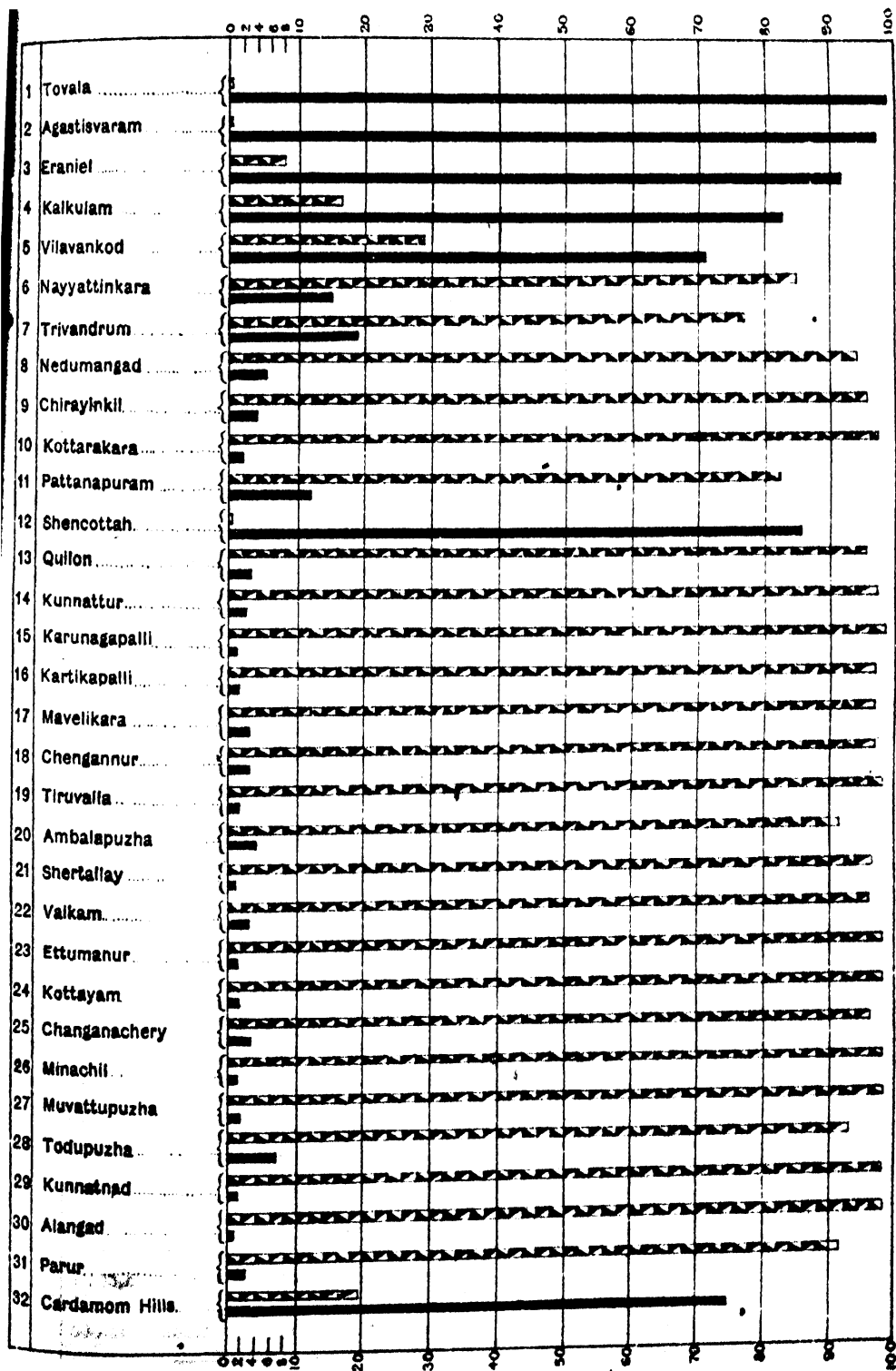
SUBSIDIARY TABLE II.—*Distribution of Principal Languages.*

NATURAL DIVISIONS AND TALUKS.	DISTRIBUTION BY LANGUAGE OF 10,000 OF POPULATION.			DISTRIBUTION BY RESIDENCE OF 10,000 SPEAKING EACH LANGUAGE.		
	Malayalam.	Tamil.	Other Languages.	Malayalam.	Tamil.	Other Languages.
1	2	3	4	5	6	7
<i>Western Division.</i>						
1. Agastisvaram	61·8	9,704·2	234·0	24	1,843·4	549·3
2. Eraniel	821·4	9,166·9	11·7	37·4	2,061·4	32·4
3. Vilavankod	2,854·6	7,131·6	13·8	93·9	1,152·9	27·6
4. Neyyattinkara	8,495·6	1,495·1	9·3	491·3	425·1	32·6
5. Trivandrum	7,722·1	1,888·1	389·8	428·2	514·7	1,313·2
6. Chirayinkil	9,583·3	306·6	20·1	446·8	90·9	57·0
7. Quilon	9,559·8	317·3	122·9	512·2	83·6	400·2
8. Karunagapalli	9,850·4	121·9	27·7	506·0	30·8	86·6
9. Kartikapalli	9,708·1	141·0	150·9	388·1	27·7	366·5
10. Ampalapuzha	9,157·9	414·6	427·5	400·8	89·3	1,136·7
11. Shertallay	9,636·2	111·6	252·2	561·0	32·0	891·9
12. Parur	9,136·8	266·4	596·8	266·7	38·2	1,068·4
13. Vaikam	9,575·8	304·4	119·8	374·8	58·6	284·9
14. Tiruvalla	9,815·7	154·0	30·3	571·6	44·1	107·2
15. Mavelikara	9,668·1	303·2	28·7	465·6	71·8	83·8
TOTAL ...	7,940·0	1,908·5	151·5	5,546·8	6,554·3	6,428·3
<i>Eastern Division.</i>						
16. Tovala	50·6	9,874·4	75·0	7	650·1	61·0
17. Kalkulam	1,657·3	8,292·0	50·7	48·1	1,183·3	89·4
18. Nedumangad	9,429·4	539·3	31·3	964·1	74·2	53·2
19. Kottarakara	9,733·1	202·9	64·0	300·9	31·8	123·8
20. Pattanapuram	8,227·9	1,208·4	568·7	168·6	121·2	707·7
21. Shencottah	59·0	8,583·3	1,357·7	1·0	679·5	1,328·2
22. Kunnattur	9,760·7	231·7	8·6	330·7	38·6	17·8
23. Chengannur	9,695·1	296·8	8·1	484·8	65·5	21·8
24. Changanachery	9,626·8	334·7	38·5	375·1	64·1	91·1
25. Kottayam	9,818·6	137·2	44·2	382·7	26·3	104·7
26. Ettumanur	9,824·6	140·0	35·4	385·1	27·0	84·3
27. Minachil	9,808·5	123·8	67·7	286·6	17·8	120·2
28. Todupuzha	9,282·8	708·6	8·6	124·9	46·9	7·0
29. Muvattupuzha	9,820·2	175·4	4·4	518·3	45·5	14·1
30. Kunnatnad	9,792·2	128·6	79·2	506·7	32·6	248·5
31. Alangad	9,810·6	87·0	102·4	299·6	13·1	190·0
32. Cardamom Hills	1,942·7	7,487·6	569·7	17·3	328·4	308·8
TOTAL ...	8,542·6	1,344·6	112·8	4,453·2	3,445·7	3,571·7
Total, State ...	8,197·6	1,557·5	134·9	10,000	10,000	10,000

Chapter. VIII.

Diagram. N^o 21.

Showing percentages of Malayalam and Tamil speaking persons in each Taluk.



REFERENCE
 Malayalam.....
 Tamil.....

CHAPTER IX.

BIRTH-PLACE.

(TABLE XI.)

155. *Birth-place*—156. *Distribution of population by Birth-place*—157. *Immigration from other parts of India*—158. *Immigration from beyond India*—159. *Emigration*.—160. *Migration within the State*.

155. Reference has already been made to the subject of Birth-place in Chapter II on the "Movement of Population". It is well known that the people of India and particularly of Travancore are extremely immobile. They cling to their families with persistency and so long as they can eke out their existence in the vicinity of their own homes, the desire to venture abroad rarely occurs to them. In view of this very feeble migrating tendency which is supported by the figures recorded, it is needless to attempt a review of the returns at any length. This Chapter merely summarises, therefore, the results embodied in Table XI (Imperial and Provincial) which shows the places in which the population enumerated within the State are returned as born. To this are appended statistics relating to the places outside the State where the persons born in it and belonging to it were found at the time of the Census. Immigration into, and emigration from, the State as a whole will be taken up first, and then migration within its own limits.

In 1891 the Tables published did not embody particulars of inter-Taluk migration which represents the lateral movement of the people. These have been supplied now and Subsidiary Table I epitomises the entire immigration statistics for ready reference. In Subsidiary Table II are entered the emigrants to places from outside each Taluk as well as outside the State, so far as the latter are ascertainable from the returns received. The loss or gain resulting from migration of both kinds is shown in Subsidiary Table III. Two illustrative Diagrams (Nos. 22 & 23) are also appended showing the order of the Taluks in respect of immigration and inter-Taluk migration.

156. Excluding 8 persons who have failed to give information regarding the land of their birth, 2,897,246 persons or 98·1 per cent. of the entire population are born within the State, and 54,903 persons or 1·9 per cent. are immigrants from beyond. Ten years ago, the percentage of the immigrant population to the total was ·7. The increase shown at this Census is in the immigrants from other parts of, as well as from places beyond, India. These are compared below for the last two Censuses.

	IMMIGRANTS FROM	
	Other parts of India.	Beyond India.
1891.	16,578.	400.
1901.	54,179.	724.

Immigrants from beyond India have thus nearly doubled at this Census, while those from within India but outside the State have more than trebled. Much of

CHAP. IX. this immigration is, however, temporary and is due to the Railway works now in
PARA. 157. progress.

Taking the Natural divisions, we find 1,658,531 persons are returned as born in the Western Natural division and 1,194,184, in the Eastern, which give a percentage of 98.1 and 94.6 on their respective total populations. Of the persons enumerated in the former but born outside it, 14,056 or .8 per cent. of the population belong to the interior tracts and 18,014 or 1.1 per cent. to places outside the State. The corresponding figures for the Eastern division are 30,475 (2.4 per cent.) and 36,897 (2.9 per cent.). The tendency, however small, to spread from the congested coast-line to the arable land in the interior tracts and the concentration of the works and industries just referred to, account for the greater number of strangers in the Eastern division.

157. Of the total number of immigrants 54,179 or 98.7 per cent. are from other parts of India. The Madras Presidency supplies the largest contingent, the strength having increased considerably since the last Census, from 14,892 to 47,995. Within the Presidency itself, Tinnevely sends the highest number 25,862, the next district, Malabar, furnishing only 3,831 persons. Immigrants from three other districts amount to more than 1,000. They are Madura (3,073), Trichinopoly (1,225) and Madras (1,172). The immigrants from the State of Cochin aggregate 7,492 or six times the number in 1891.

Next to the Madras Presidency, comes the Bombay Presidency which has furnished 4,104 persons in all. From Bengal and the United Provinces of Agra and Oudh have come 603 and 515 persons respectively.

158. 419 persons are from Asiatic countries beyond India and 292 from Europe. Of the former number, the majority belong to Ceylon and are temporary employés on the planters' estates in the tract known as the Cardamom Hills. The largest number of European immigrants—161—belongs, of course, to the United Kingdom of Great Britain and Ireland.

159. So far as the returns received go to show, only 24,490 persons born in Travancore have been enumerated elsewhere. In other words, one in every 120 of the population lived outside the country on the Census date. The figure, though not quite complete, gives an approximate idea of the mobility of the Travancorean. Even of this small number of adventurers, 15,442 or more than 63 per cent. have not gone beyond Cochin. The rest of the Madras Presidency contains 8,965 emigrants or a third of the total, the remaining 83 persons being distributed among Mysore (74), Coorg (8) and Baroda (1).

EMIGRANTS FROM TRAVANCORE.

PROVINCE OR STATE.	TOTAL.	MALES.	FEMALES.
Madras	8,965	4,954	4,011
Mysore	74	50	24
Baroda	1	1	..
Coorg	8	6	2
Cochin	15,442	6,524	8,918
TOTAL	24,490	11,535	12,955

In 1891, the emigrants numbered 13,768 or one-half of what they are now. Of these, 12,533 were found in the adjoining districts and 1,235, in other places.

In regard to the traditionally weak emigratory habit of the Indian people, it has been said that, under the ordering of their ancient society on a non-competitive and self-contained basis, there was no need for a man to expatriate himself even

temporarily for merely food-giving labour (as coolies) nor was there any justification for the exploitation of other countries to the necessary prejudice, sooner or later, of their indigenous and possibly less enlightened inhabitants. CHAP. IX.
PARA. 100.

160. The figures for immigration from one Taluk into another show that Trivandrum, the Head-Quarter Taluk, is the only one to which people have come in any large numbers. The immigrants here aggregate 11,609—the contiguous Taluks sending 5,394 persons and the non-contiguous ones, 6,215. The next Taluk in point of Travancore immigrants, Nedumangad, comes a long way off with only 5,083, of whom, unlike Trivandrum, more than 75 per cent. are born in adjacent Taluks. In Pattanapuram, Kottayam, Chengannur and Changanachery, the strangers amount to more than 4,000 and in eight other Taluks, more than 3,000 each. Immigrants from other Taluks are fewest in Minachil (496) and Shencottah (420).

In regard to emigration too, Trivandrum heads the list with 6,582 persons born within the limits of the Taluk, but enumerated outside. Neyyattinkara closely follows with 6,200 of the home-born spread over the country. In seven other Taluks, the immigrants number between 5,000 and 6,000. The most stay-at-home people are found in the Taluks of Parur, Shencottah, Pattanapuram and Nedumangad from which only 967, 797, 591 and 636 respectively have emigrated.

Balancing emigration against immigration, it is seen that the result has been a gain for 19 Taluks and a loss for the remaining 12. Trivandrum has scored the most, while its neighbour, Neyyattinkara, has lost heavily. The gain varies from + 12 for Muvattupuzha to + 10,384 for Trivandrum, while the loss ranges from - 4,110 in Neyyattinkara to - 54 in Kartikapalli.

The Talukwar figures representing gain and loss are too small for a detailed review or explanation.

SUBSIDIARY TABLE I.—Immigration.

NATURAL DIVISIONS AND TALUKS.	BORN IN TRAVANCORE.		
	In Taluk where enumerated.	In contiguous Taluks.	In non-contiguous Taluks.
1	2	3	4
<i>Western Division.</i>			
1. Agastisvaram	87,321	2,339	954
2. Eraniel	107,966	1,383	435
3. Vilavankod	76,883	1,663	819
4. Neyyattinkara	137,862	1,045	805
5. Trivandrum	117,230	5,394	6,215
6. Chirayinkil	111,100	978	488
7. Quilon	126,350	693	1,435
8. Karunagapalli	120,440	2,386	1,123
9. Kartikapalli	93,687	1,948	931
10. Ambalapuzha	100,899	1,798	1,761
11. Shertallay	138,292	557	1,321
12. Parur	65,793	1,075	444
13. Vaikam	91,769	654	1,353
14. Tiruvalla	137,601	2,548	520
15. Mavelikara	112,398	3,303	621
TOTAL	1,658,531	14,056	
<i>Eastern Division.</i>			
16. Tovala	26,255	2,690	952
17. Kalkulam	65,602	2,820	915
18. Nedumangad	61,448	4,252	831
19. Kottarakara	73,991	1,984	647
20. Pattanapuram	40,481	2,408	2,381
21. Shencottah	23,598	19	401
22. Kunnattur	79,156	2,390	363
23. Chengannur	104,097	3,526	822
24. Changanachery	89,751	3,460	876
25. Kottayam	89,300	2,071	2,442
26. Ettumanur	91,516	2,112	979
27. Minachil	69,994	243	253
28. Todupuzha	30,848	1,271	352
29. Muvattupuzha	125,752	1,092	528
30. Kunnatnad	123,193	576	324
31. Alangad	71,626	658	275
32. Cardamom Hills		5,507	2,646
TOTAL	1,194,184	30,475	
Total, State	2,852,715		

SUBSIDIARY TABLE I.—Immigration.

BORN IN MADRAS PRESIDENCY BEYOND TRAVANCORE.		BORN IN INDIA BEYOND MADRAS PRE- SIDENCY.	BORN IN OTHER COUNTRIES BEYOND INDIA.	TOTAL IMMIGRANTS.			BIRTH- PLACE NOT STATED.	Number
In contiguous Districts and States.	In non-contigu- ous Districts and States.			Total.	Males.	Females.		
5	6	7	8	9	10	11	12	
2,620	150	77	53	6,192	2,863	3,329	..	1
283	70	8	16	2,195	842	1,353	..	2
134	77	7	1	2,701	1,436	1,265	..	3
124	57	41	18	2,090	1,266	824	..	4
3,666	1,359	274	59	16,966	10,113	6,853	..	5
87	109	51	10	1,723	1,110	613	..	6
530	422	143	85	3,308	2,046	1,262	..	7
269	86	6	..	3,870	1,760	2,110	2	8
70	79	34	6	3,068	1,395	1,673	..	9
542	261	577	89	5,028	3,119	1,909	..	10
504	171	43	..	2,596	1,104	1,492	..	11
2,979	320	22	11	4,851	1,995	2,856	..	12
634	247	22	2	2,952	1,238	1,714	..	13
129	113	5	9	3,324	1,398	1,926	1	14
136	39	33	2	4,142	1,393	2,749	1	15
12,707	3,599	1,343	361	32,066	16,143	15,923	4	
2,476	27	3	7	6,155	2,534	3,621	..	16
638	193	69	10	4,645	2,363	2,282	..	17
1,153	39	25	23	6,323	3,508	2,815	..	18
63	201	177	..	3,072	1,886	1,186	2	19
1,327	893	2,062	22	9,093	5,718	3,375	1	20
6,024	1,717	2,166	45	10,372	4,982	5,390	..	21
49	57	9	..	2,858	1,293	1,565	..	22
54	40	1	..	4,443	1,421	3,022	..	23
108	109	3	..	4,556	1,863	2,693	..	24
358	122	17	17	5,027	2,477	2,550	..	25
190	63	9	..	3,353	1,314	2,039	..	26
59	156	..	..	711	474	237	1	27
86	9	5	..	1,723	779	944	..	28
217	128	9	..	1,969	950	1,019	..	29
610	159	112	..	1,781	882	899	..	30
760	428	143	10	2,274	1,116	1,158	..	31
10,486	2,770	31	229	21,589	12,734	8,851	..	32
24,578	7,111	4,941	363	67,368	35,734	31,634	4	
37,285	10,710	6,184	724	84,903	30,408	24,495	8	

SUBSIDIARY TABLE II.—*Emigration.*

NATURAL DIVISIONS AND TALUKS.	EMIGRANTS TO CONTIGUOUS TALUKS.			EMIGRANTS TO NON-CONTIGUOUS TALUKS.		
	Total.	Males.	Females.	Total.	Males.	Females.
1	2	3	4	5	6	7
<i>Western Division.</i>						
1. Agastisvaram	3,332	1,237	2,095	2,106	1,131	975
2. Eraniel	3,132	1,394	1,738	1,878	1,034	844
3. Vilavankod	1,484	584	900	1,395	741	654
4. Neyyattinkara	5,193	2,707	2,486	1,007	578	429
5. Trivandrum	2,506	1,418	1,088	4,076	2,187	1,889
6. Chirayinkil	3,872	2,218	1,654	950	635	315
7. Quilon	2,161	1,187	974	3,297	2,127	1,170
8. Karunagapalli	1,682	785	897	1,148	806	342
9. Kartikapalli	2,095	978	1,117	1,027	644	383
10. Ambalapuzha	2,784	1,088	1,696	2,508	1,475	1,033
11. Shortallay	705	321	384	1,649	702	947
12. Parur	417	185	232	550	370	180
13. Vaikam	802	329	473	1,383	739	644
14. Tiruvalla	3,844	1,324	2,520	1,412	931	481
15. Mavelikara	3,559	1,348	2,211	1,461	1,061	400
TOTAL ..	30,475	15,331	15,144	...	...	...
<i>Eastern Division.</i>						
16. Tovala	1,371	524	847	420	185	235
17. Kalkulam	1,499	534	965	941	545	396
18. Nodumangad	563	305	258	73	36	37
19. Kottarakara	2,212	1,075	1,137	499	219	280
20. Pattanapuram	440	246	194	151	96	55
21. Shencottah	143	109	34	654	447	207
22. Kunnattur	2,105	673	1,432	232	149	83
23. Chengannur	2,988	997	1,991	924	536	388
24. Changanachery	5,127	2,501	2,626	748	477	271
25. Kottayam	1,852	635	1,217	2,264	1,428	836
26. Ettumanur	1,382	383	999	800	425	375
27. Minachil	1,469	508	961	171	111	60
28. Todupuzha	2,235	1,152	1,083	125	75	50
29. Muvattupuzha	1,619	540	1,079	338	195	143
30. Kunnatnad	957	401	556	616	428	188
31. Alangad	1,307	482	825	407	275	132
32. Cardamom Hills .. . . .	..	..	..	..	..	..
TOTAL ..	14,056	6,139	7,918	...	...	...
Total, State ..	...	...	...	...	...	...

SUBSIDIARY TABLE II.—*Emigration.*

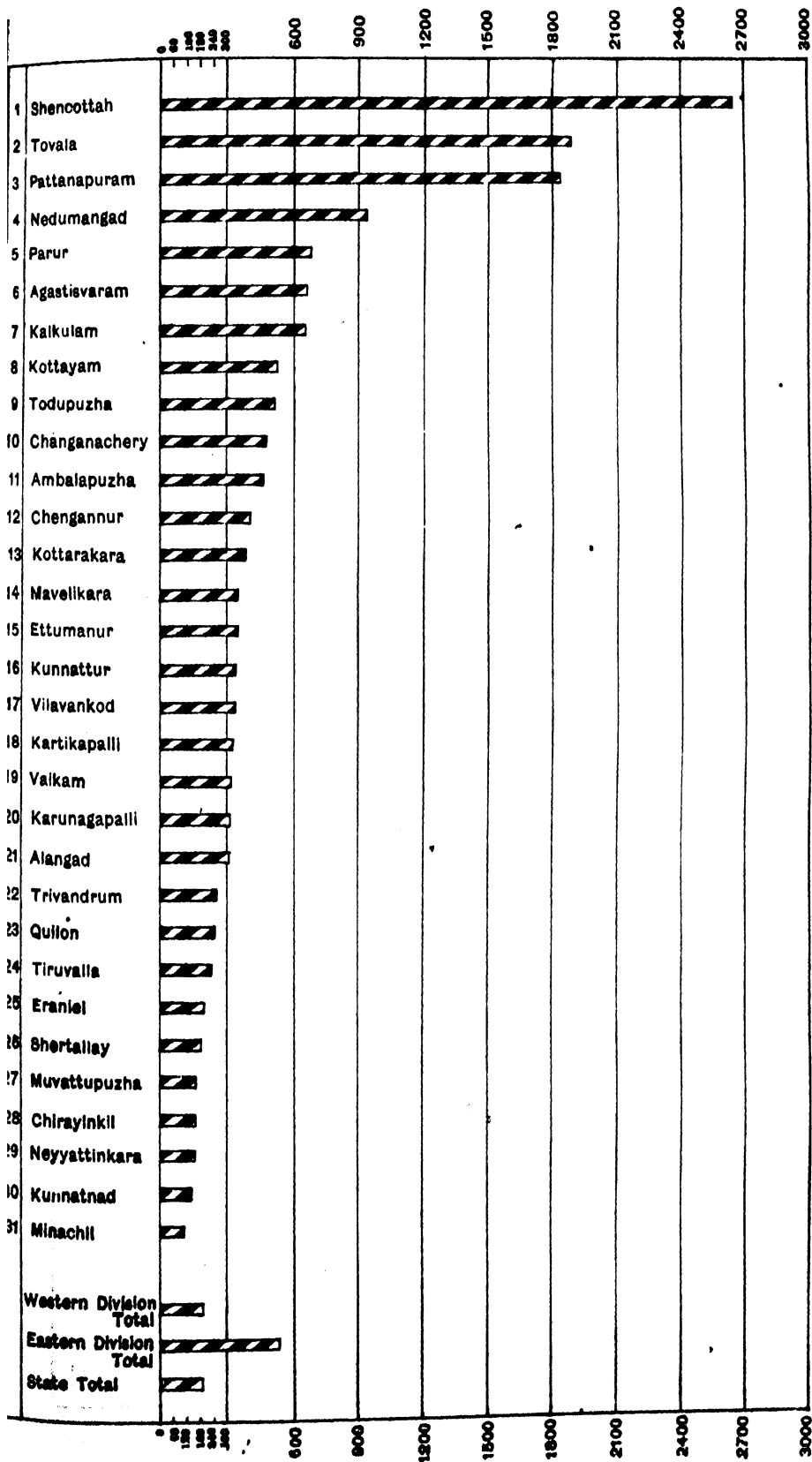
EMIGRANTS TO OTHER PROVINCES.			TOTAL.		MALES.		FEMALES.		Number.
			Born in Taluk.	Emigrants from Taluk.	Born in Taluk.	Emigrants from Taluk.	Born in Taluk.	Emigrants from Taluk.	
Total.	Males.	Females.	11	12	13	14	15	16	
8	9	10	11	12	13	14	15	16	
..	92,750	5,438	44,782	2,368	47,977	3,070	1
..	112,976	5,010	56,684	2,428	56,292	2,582	2
..	79,762	2,879	40,582	1,325	39,180	1,554	3
..	144,062	6,200	73,635	3,245	70,427	2,915	4
..	123,812	6,582	61,484	3,605	62,328	2,977	5
..	116,922	4,822	57,124	2,853	58,798	1,969	6
..	131,808	5,458	66,433	3,314	65,375	2,144	7
..	123,270	2,830	60,928	1,591	62,342	1,239	8
..	36,809	3,122	47,831	1,622	48,978	1,500	9
..	106,191	5,292	52,993	2,563	53,198	2,729	10
..	140,646	2,354	70,138	1,023	70,508	1,331	11
..	66,760	967	34,731	555	32,026	412	12
..	93,964	2,185	48,054	4,068	45,900	1,117	13
..	142,867	5,256	73,548	2,255	69,314	3,001	14
..	117,418	5,020	59,310	2,409	58,108	2,611	15
...	1,689,006	30,475	846,255	15,331	840,751	15,144	
..	28,046	1,791	13,854	709	14,192	1,082	16
..	68,042	2,440	33,716	1,079	34,326	1,361	17
..	62,084	636	31,229	341	30,855	285	18
..	76,702	2,711	38,240	1,294	38,462	1,417	19
..	41,072	591	20,641	342	20,431	249	20
..	29,396	797	15,246	556	14,149	241	21
..	81,493	2,337	40,707	822	40,786	1,515	22
..	108,009	3,912	55,503	1,533	52,506	2,379	23
..	96,626	5,875	49,450	2,978	46,176	2,897	24
..	93,416	4,116	48,164	2,063	45,252	2,053	25
..	93,698	2,182	47,817	808	45,881	1,374	26
..	71,634	1,640	36,392	619	35,242	1,021	27
..	33,208	2,360	16,910	1,227	16,298	1,133	28
..	127,709	1,957	64,276	735	63,433	1,222	29
..	124,766	1,573	62,437	829	62,329	744	30
..	73,340	1,714	36,913	757	36,427	957	31
..	32
...	1,208,240	14,066	611,495	6,138	596,745	7,918	
24,490	11,535	12,955	2,921,736	24,490	1,471,285	11,535	1,450,451	12,955	

SUBSIDIARY TABLE III.—*Excess of Immigrants over Emigrants.*

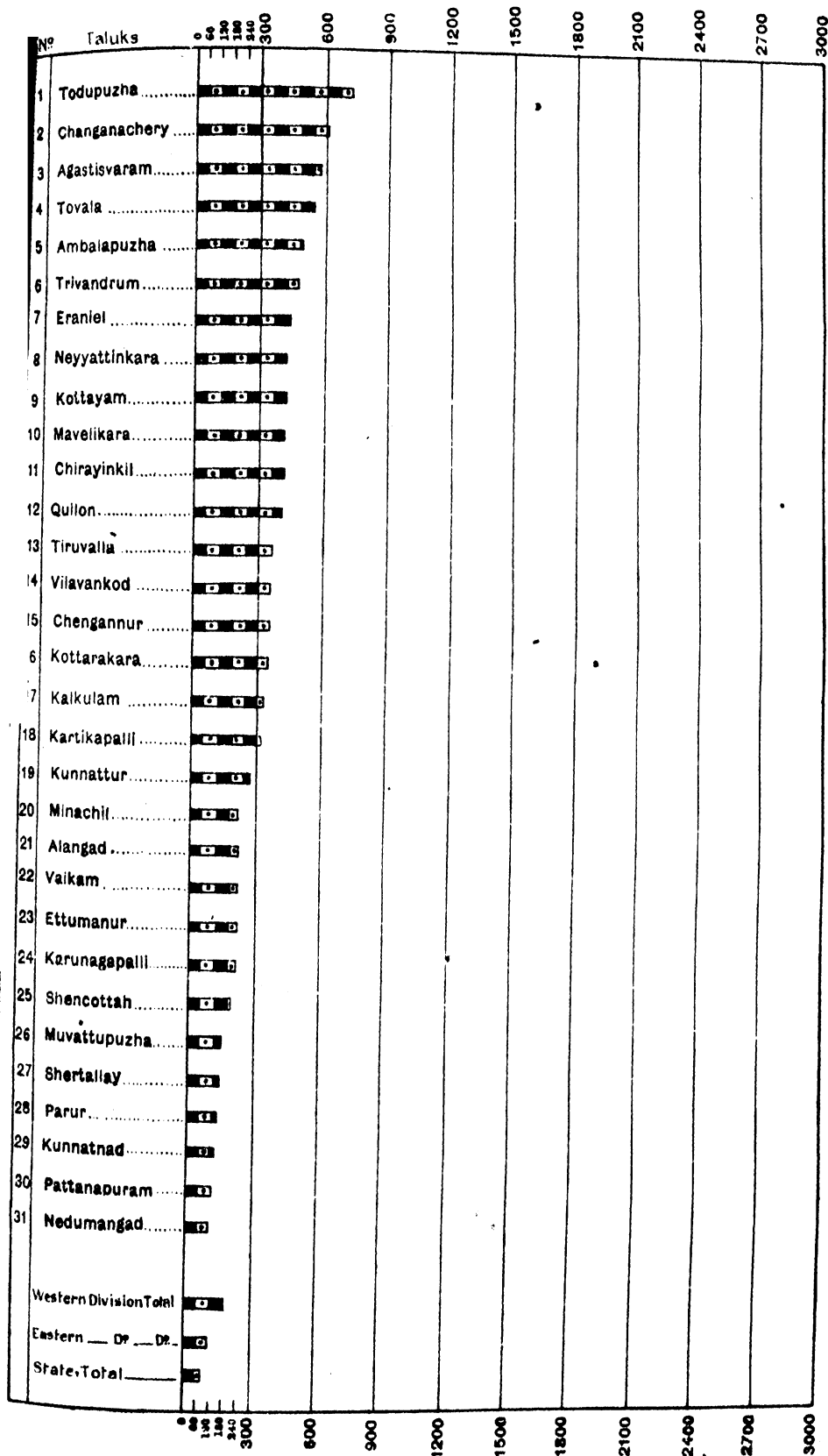
TALUKS.	IMMIGRANTS.	EMIGRANTS.	EXCESS OF IMMIGRANTS OVER EMIGRANTS.
1	2	3	4
1. Agastisvaram	6,192	5,438	+ 754
2. Eraniel	2,195	5,010	— 2,815
3. Vilavankod	2,701	2,879	— 178
4. Neyyattinkara	2,090	6,200	— 4,110
5. Trivandrum	16,966	6,682	+ 10,284
6. Chirayinkil	1,723	4,822	— 3,099
7. Quilon	3,308	5,458	— 2,150
8. Karunagapalli	3,870	2,830	+ 1,040
9. Kartikapalli	8,068	3,122	— 54
10. Ambalapuzha	5,023	5,292	— 269
11. Shertallay	2,596	2,354	+ 242
12. Parur	4,851	967	+ 3,884
13. Vaikam	2,962	2,185	+ 777
14. Tiruvalla	3,324	5,256	— 1,932
15. Mavelikara	4,142	5,020	— 878
TOTAL	32,086	30,475	+ 1,591
16. Tovala	6,155	1,791	+ 4,364
17. Kalkulam	4,645	2,440	+ 2,205
18. Nedumangad	6,323	636	+ 5,687
19. Kottarakara	3,072	2,711	+ 361
20. Pattanapuram	9,093	591	+ 8,502
21. Shencottah	10,372	797	+ 9,575
22. Kunnattur	2,858	2,337	+ 521
23. Chengannur	4,443	3,912	+ 531
24. Changanachery	4,556	5,875	— 1,319
25. Kottayam	5,027	4,116	+ 911
26. Ettumanur	3,353	2,182	+ 1,171
27. Minachil	711	1,640	— 929
28. Todupuzha	1,728	2,360	— 632
29. Muvattupuzha	1,969	1,957	+ 12
30. Kunnatnad	1,781	1,573	+ 208
31. Alangad	2,274	1,714	+ 560
32. Cardamom Hills	21,589	..	+ 21,589
TOTAL	67,368	14,056	+ 53,312
Total, State	54,903	24,490	+ 30,413

Diagram No 22.

Showing for each Taluk the number of immigrants per 10,000 of the population



Showing for each Taluk the number of emigrants to 10000
of the population.



CHAPTER X..

INFIRMITIES.

(TABLES XII AND XII A.)

161. *Introductory remarks*—162. *Total afflicted*—163. *Combined Infirmities*—164. *Variation since the last Census*—165. *Comparison with other States, Provinces and Countries*—166. *Insanity: causes*—167. *Distribution by locality and variation*—168. *Proportion of the sexes*—169. *Distribution by age*—170. *Distribution by religion and caste*—171. *Deaf-mutism: causes*—172. *Distribution by locality and variation*—173. *Proportion of the sexes*—174. *Distribution by age*—175. *Distribution by religion and caste*—176. *Blindness: causes*—177. *Distribution by locality and variation*—178. *Proportion of the sexes*—179. *Distribution by age*—180. *Distribution by religion and caste*—181. *Leprosy: causes*—182. *Distribution by locality and variation*—183. *Proportion of the sexes*—184. *Distribution by age*—185. *Distribution by religion and caste*—186. *Elephantiasis: causes*—187. *Number and distribution by locality*—188. *Distribution by age*—189. *Distribution by sex*—190. *Distribution by religion and caste*.

161. For the purposes of this Chapter, Infirmities have been taken to mean such diseased conditions of the human body as unfit a person for the ordinary avocations wherewith to earn a subsistence. Insanity, deaf-mutism and blindness of both eyes are reckoned as diseases of a distinctly incapacitating nature to which is added leprosy which, though not always disabling in its direct effects, causes, from its infectiousness, the unfortunate victim to be shunned by society. Particulars regarding all these four were collected and recorded at the 1875 and 1891 Censuses. But a special feature of the recent Census was the arrangement made for collecting information on elephantoid swellings which form the principal affection of the sandy tracts of the Ambalapuzha and Shertallay Taluks. Elephantiasis is not an infirmity in the sense in which insanity, for instance, may be considered as one. But a leg hypertrophied to four times its size, with ulcerating excrescences all round, impedes free movement, induces mental depression and lessens, to a degree, a person's usefulness as a working unit. How far it is amenable to control in respect of origin, aggravation and spread, it is not possible to say. But as the general aetiology of elephantiasis is more or less known, an enquiry into local conditions may probably suggest corrective measures. At any rate, it will not be devoid of interest to notice the variations in filarial prevalence from decade to decade. As, in the Census of other States and Provinces and in previous Censuses in Travancore itself, no record was made of those suffering from elephantiasis, these latter are shown separately in Imperial Table XII and are not included in the total afflicted as per that Table which would otherwise stand vitiated for purposes of comparison.

Before taking up the returns, a word has to be premised regarding the accuracy of the figures. As stated in the 1891 Census report, it is possible that, in many cases,

CHAP. X. real unsoundness of mind has been put down as supernatural affection due to causes
PARA. 162. outside the ken and control of medical men. While this would cause the number of the insane to be under-estimated, fits of mental derangement in hysterical women have perhaps been taken in to swell the roll of the insane or the devil-posessed, more often the latter. Sources of error may likewise exist in regard to the other diseases. Cases of partial blindness of both eyes may have been brought in to augment the return; cases of deafness other than congenital deaf-mutism may have been recorded in the schedules; and leucoderma (*Vellakkushtum*, meaning white leprosy) and the anæsthetic variety of the disease may have been mistaken for true leprosy of the corrosive form. The diagnosis of a swollen leg, however, is no difficult art and cannot affect the number returned. But all these errors, not being peculiar to any tract or country, may for the present be cast out of the reckoning.

162. Taking the total afflicted as exclusive of elephantoid diseases, we find that out of a population of 2,952,157, the number of persons returned as infirm amounts to 3,769 or 13 in every 10,000, the Western Natural division containing 8 of these and the Eastern, 5. Calculated on their respective populations, the sea-board regions show 14 afflicted in 10,000 and the interior tracts, 11 out of the same number.

Of the total number thus afflicted 1,414 or 38 per cent. are lepers; 1,043 or 28 per cent., blind; 809 or 21 per cent., deaf-mutes; and 503, or 13 per cent., insane. In other words, one in every 2,088 of the population is a leper; one in every 2,830 persons is blind; one in every 3,649, deaf-mute and one in every 5,869, insane. In regard to every one of these infirmities, the Western division returns a higher number than the Eastern, the difference being smallest in respect of the blind.

Distributing the aggregate infirm among the sexes, it is seen that the males number 2,391 or 16 per 10,000 of their population and the females, 1,378 or 9 on a like average. The females are thus nearly one-half less afflicted than the other sex.

163. Of combined infirmities, only one instance has been returned, a blind female being unfortunately insane in addition. No record of persons suffering from more than one infirmity is available for previous Censuses.

164. Since 1891, the proportion of the infirm seems to have neither increased nor decreased. 3,124 persons were then returned as afflicted out of a total of 2,557,786 which give a ratio of 12 in every 10,000—almost the same as at this Census. The percentages for the sexes are also identical. With the vast increase in population since the last Census, this may be considered as a satisfactory record.

In 1875, the afflicted numbered 6,312 giving a proportion of 27 in the ten thousand. The decrease shown in 1891 was accounted for as due to 1,113 lame persons having been included in the return for 1875. Even if these be excluded, the ratio comes to not less than 22 and points to the encouraging fact of skilled medical aid having since been increasingly availed of by the people. Government have not been less solicitous in this direction than in any other and every year witnesses more and more of the fruits of medical science being literally brought to the doors of His Highness' subjects. The decade that has just closed has been specially characterised by the introduction of itinerant medical relief as part of the Sanitary organization and by the successful attempt to resuscitate and place the

ancient Hindu medicine by the side of what the Western science has to offer and thus render accessible to the people the best available remedies in both systems.

CHAP. I.
PARA. 167.

165. The high degree of exemption which this State enjoys from the disabling diseases which form the subject of this Chapter is best understood and appreciated when compared with the relative incidence in other parts of India and in other countries.

The marginal statement shows the average number of persons afflicted per 10,000 of each sex in some of the States and Provinces for which figures are available. The proportions for some Western countries are also added. Leaving out of consideration, the figures for Hyderabad whose extremely low ratios for both the sexes seem to be inexplicable, all the other States and Provinces as well as the European Countries taken in for comparison contain, with one exception, a greater number of infirm than Travancore. In respect of males, only Baroda and Gwalior show a lesser average in every ten thousand of the population, while in regard to the other sex, this State is the most immune. The relatively high numbers returned by some of the advanced countries of the West are specially noteworthy.

State, Province or Country.	AFFLICTED PER 10,000.	
	Males.	Females.
Ajmer-Merwara	18	15
Baroda	15	14
Bengal	28	18
Berar	38	32
Bombay	19	14
Central Provinces	25	26
Gwalior	12	11
Hyderabad	3	2
Madras	24	17
Mysore	18	14
United Provinces of Agra & Oudh. 27	23	23
Travancore	16	9
England and Wales.. .. .	46	46
Ireland	57	53
Italy	22	18
Austria	47	38

Insanity.

166. The natural temperament of the Eastern peoples and of the Hindus in particular who form the large bulk of an Indian population is not one conducive to the production of mental dislocations. Nor is the social struggle which has well-nigh reached alarming proportions among the competitive nations of the West yet so keen in India where harmonious co-operation was for long the accepted foundation of corporate life. But to mention the usual antecedents of mental unsoundness, they are excessive intellectual strain, undisciplined religious zeal, disruption of cherished family ties by whatever means induced, the agonies of indigence and the effects, direct or inherited, of undue indulgence in stimulants and narcotics.

167. 292 males and 211 females or 503 persons are returned as unsound in mind. In ten thousand of each sex, the former number 2 and the latter 1.4. Of the total insanies, the Western Natural division contains 199 males and 137 females against 93 and 74 respectively in the other division. The ratios per 10,000 are 2.3 for the males and 1.6 for the females of the former division and 1.5 and 1.2 respectively for those of the latter.

The Taluk which shows the greatest prevalence of insanity is Trivandrum, the Capital of the State, where the Government Lunatic Asylum accounts for the high proportion of 10.9 males and 5.4 females in every ten thousand of each sex returned in that Taluk. Next come, in regard to males, Parur, Chengannur and Kottayam with a ratio of between 5 to 3 and, in respect of the other sex, Mavelikara, Pattanapuram, Muvattupuzha and Alangad with over 2 each. In Shencottah no male is insane and in Todupuzha no female.

MAP. II. Since the last Census, the insane males have increased by 43 and females
PANA. 168. similarly afflicted by 66. The proportional variation has been + 1 in 10,000 males and + 3 in females of the same number.

In the Eastern division, both the sexes have shared the increase, while in the Western division, the males have shown a decline. The male ratios have advanced in 17 Taluks, and the female proportions in 18. The greatest increase has been in Parur in the case of the former sex (+ 3.3 in 10,000) and in Muvattupuzha in regard to females, (+ 2).

168. There are 723 females in every 1,000 males in a state of *non compos menti*.

Proportion of the sexes.

In 1891 the proportion was 582 to 1,000. This preponderance of males is seen at every age-period except 0-5, 5-10 and 55-60. Below 5 years of age, the insanes in both sexes equal, while at the 5-10 period no males are insane. Between the ages 55-60, there are 1,308 females per mille of males. The general preponderance of male over female insanes is found in most of the Taluks and appears to obtain in all countries. Causes acting on the brain are most common in men. Moral and emotional excitements, doubtless, operate with greater frequency in women. But excesses, intellectual and sensual, are more common among the other sex on whom the cares and anxieties of life fall with no small force.

169. Distributing the infirm by age-periods, we find that, excepting one male

Distribution by age.

and one female, no person has been returned as insane under the age of 5 years. Of the other age-periods, 45-50 in the case of males and 55-60 in regard to females present the highest ratios, rising by gradations from the age of 10-15 and declining as age advances. The features revealed by these returns are not peculiar. Early childhood is everywhere the least and mature age the most frequent period of insanity-prevalence.

Taking 10,000 as representing the insane male population in Travancore, it is noticed that the greatest proportion—1,747—falls between the ages 35-40, the 45-50, 25-30 and 30-35 periods coming next in order. The incidence of insanity at the 40-45 period shows a sudden fall from that of the preceding quinquennium to almost one-half and rises in the succeeding age-group by a similar ratio. In the same manner, the period 55-60 shows a proportion less than half of the two periods, before and after. The period 5-10 is the sanest. The ratio at the next period, 0-5, rises to a seven-fold height at the ages 10-15, doubling itself again during another five years.

In regard to females, the first point that attracts notice is the figure 237 per 10,000 of the sex shewn by the age-period 5-10, which was seen to be lying blank in respect of the sterner sex. But the actual number corresponding to this proportion is only 5. As in the case of males, the most favoured period of mental disability is between 25 and 50. But unlike males, the periods 40-45 and 55-60 do not show any sudden dip. The only other noticeable feature in regard to female insanity is that the proportion afflicted among sexagenarians is only one-half that among males, a compensatory increase being found in the preceding age-period where the ratio of male insanes is only one-half that among females.

170. Comparing the four main religions, the Christian males and females appear

Distribution by religion and caste.

to be afflicted with insanity to a greater extent than the other religionists. The proportion in 10,000 males is 2.2 as compared with 2.1 among the Musalmans,

1.9 among the Hindus and .7 among the Animists. The Hill-tribes seem least susceptible to mental unhingements, as evidently the intellectual strain and emotional excitement to which they are subject are too feeble to produce any pronounced untoward effect. The female ratio is in every religion less than that of the male. The Christian women show 1.9 as insane in 10,000 of the sex, the proportions being 1.8 among the Musalmans and 1.3 among the Hindus. The Animist females show a relatively higher number (1.4) than the last two religionists, probably because the circumstances which lead to cerebral disorders in women in general are not neutralized among the Animist males by increased mental stress which heavily weights the male sex of other communities.

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In dealing with the varying prevalence of insanity, it deserves to be remembered that the errors inseparable from statistical inferences based on small figures apply with special force to generalisations regarding the connection between caste, traditional occupation and disease. Taking existing data, first in regard to males, we note that the Malayala or West Coast Brahmins, the East Coast Brahmins, the Ampalavasis, the Vellalas, and the Konkanis take the order of prominence in point of liability to cerebral disorders, the proportions varying from 7.8 to 4.5 in the ten thousand. Persons of unsound mind are relatively fewest among the Parayans and the Pulayans. The Marava caste shows none under this category.

In regard to the females, there are no insanes among the Malayala Brahmins, the Maravas and the Krishnavakaikkars. The Ampalavasi caste shows a ratio double that among the males of that community. The proportions are again lowest among the Parayans and the Pulayans.

Deaf-Mutism.

171. With very rare exceptions, dumbness arises from congenital deafness for which the causes ascribed are consanguineous marriages, hereditary transmission, struma, ill-health of the mother at certain periods of life and sometimes climate. According to one authority, every tenth case of congenital deafness results from the marriage of cousins. According to the researches of another, 10 per cent. of the deaf-dumbs and over 5 per cent. of the blind and nearly 15 per cent. of the idiotic are the offspring of kindred or of parents who are themselves the descendants of blood inter-marriages. The proportion of deaf-mute children of parents both congenitally deaf is, according to a third writer, three times greater than that of parents only one of whom is deaf from birth.

Whatever the origin, the deaf-mutes are not now the out-castes for whom no higher ambition than being allowed to live was once permissible. Nor is the education of the deaf-mutes the hopeless task which Lucretius has depicted in his well-known couplet:—

“T’ instruct the deaf no art could ever reach.
No care improve them and no wisdom teach.”

They are now wards of the commonwealth and a study of the Census figures of the Western countries shows the results achieved in the direction of preventing this infirmity and minimizing its disabling effects.

172. The total number of deaf-mutes recorded in the present Census is 809, of whom 468 are males and 341 females, the proportions per 10,000 of each sex being 3.1 and 2.3 respectively. The Western Natural division returns 287 males or 3.4 in the ten thousand and 184 females or 2.2 on a like average. The numbers and ratios for the Eastern division are 181 and 2.8 for the former sex and 157 and

Distribution by locality
and variation.

CHAP. X. 2·5 for the latter. Ambalapuzha shows the largest incidence in respect of males, **PARA. 173.** 5·6 in the ten thousand, followed by ten other Taluks with a ratio of between 4 and 5. The Taluks of minimum incidence are Todupuzha (·6) and Alangad (·8). In regard to females, deaf-mutism is most prevalent in Karunagapalli (4·7) and least so in Kunnattur (·7), Parur (·9) and Ettumanur (·9). Six Taluks intervene with proportions of between 3 and 4 and 12 more with ratios of from 2 to 3.

The present Census shows an increase over the last of 33 male and 31 female deaf-mutes. Calculated, however, on an average of 10,000, the ratios are now slightly less for both the sexes, it being higher only in regard to the females of the Eastern division. More than half the number of Taluks exhibit this proportional decrease. For males, in Neyyattinkara, Nedumangad and Kalkulam the ratio has been reduced by about one-half and in Vaikam to a fourth, while in Ambalapuzha and Mavelikara, it has been nearly doubled, and in Chengannur and Tovala trebled. In respect of females, the relative decrease has been greatest in Vaikam, Agastisvaram and Chirayinkil and the increase most considerable in Kunnatnad, Chengannur and Muvattupuzha. In the Taluk of Shencottah, there were no deaf-mutes in 1891.

173. The proportion of female deaf-mutes to 1,000 males so afflicted is 729.

Proportion of the sexes.

This average is exceeded by all the quinquennial periods above 30 except between the ages 55-60. Below 30, the only age-group which shows an excess is 10-15. The ratio is lowest at 25-30 from which there is a sudden rise at the next period to 1,063 and highest at the ages 60 and over, where it is about one and a half times the average for all ages.

174. In a ten thousand of each sex, the lowest proportion of deaf-mutes is returned by the ages below ten. The highest ratio is

Distribution by age.

shown by males at the 25-30 period and by females at the last age-group, 60 and over.

Distributing 10,000 male deaf-mutes according to their ages, the maximum number, 1,560, is seen in the period 25-30. From this there is a gradual decline till the age of 60 and over, where the number is nearly twice that at the immediately preceding quinquennium. By far the majority of the deaf-mutes are found at the ages below 30. In 10,000 female deaf-mutes, 1,261 are between 10 and 15 years old and 1,144 are at the ages 15-20. The numbers at all the other periods are below one thousand. As in the case of males, the period 55-60 contains relatively the fewest number, which is increased to four times its strength at the succeeding ages.

175. Cases of deaf-mutism are fewest among the Christians, most frequent

Distribution by religion and caste.

among the Musalmans and slightly less so among Hindus and Animists. Four are deaf-mutes in 10,000 Musalman males as against a Christian ratio of 2·4. In the same number of Hindus and Animists, there are 3·3 and 3·5 males respectively.

Comparing the incidence among females, we find that the average of 2·1 for Animists rises to 2·2 for Christians and to 2·4 for Hindus.

The Ampalavasis show no male deaf-mutes while they return the highest ratio of females, deaf and dumb. The reverse obtains in the Krishnanvakai caste.

INFIRMITIES.

Among the Maravaps, no male or female is returned as suffering from this infirmity. Three other castes, the Kanian, the Konkani and the Krishnanvakai, have no female deaf-mutes. The caste figures for this infirmity show that the incidence of the disease in the females of almost all the castes is relatively less than in the other sex. This seems to support the general rule that congenital defects are much more common among males than among females.

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Blindness.

176. Complete failure of vision in both eyes arises as the result of various

Blindness: causes.

causes of which opacity of the light-transmitting media such as senile or diabetic cataract and disorganization of the eyeballs due to small-pox, syphilis or accident are the most common. Certain diseases of the nervous system and retinal exhaustion due, for instance, to continued exposure to glare also lead to total impairment. All these factors operate more or less in Travancore as elsewhere.

177. Blind persons are more than twice the number of insanes and one and one-

Distribution by locality and variation.

fourth times as numerous as the deaf-mutes—aggregating in all 1,043—622 males and 421 females. One male has been enumerated as blind in every 2,396 of his sex and one female in every 3,473. Unlike the other infirmities, the blind appear to be almost equally distributed between the two Natural divisions—310 males and 217 females in the Western division and 312 males and 204 females in the Eastern. As the former division contains a larger population, the proportion per 10,000 of each sex is less than in the latter, being 3·7 for the males and 2·6 for the females of that division as compared with 4·9 and 3·3 respectively for the two sexes in the interior. This infirmity is more evenly distributed in the Taluks of the sea-board regions than in those of the mountainous and sub-montane tracts where, for males the proportion varies from 14 in the ten thousand in Tovala to 2·2 in Minachil, and for females from 1·5 in Kottayam and Ettumanur to 8·1 in Todupuzha. In the Western division, the male and female blind are in greatest excess in the Taluk of Parur (5·8 and 4·6) and are relatively least numerous in Tiruvalla and Kartikapalli, in respect of the male sex (2·3) and in Quilon, in the case of the other (1·2).

As compared with the 1891 Census, the absolute increase is not considerable being only 24 males and 2 females, the ratio in a ten thousand, however, showing a decline from 4·6 to 4·2 males and from 3·3 to 2·9 females. Small-pox being a common antecedent of visual incapacity, the progress of vaccination, especially infantile, during the last decade may be taken as having materially contributed to the favourable results as disclosed at the Census. The Talukwar variations show that the decrease in the relative blind is as general in the Taluks of the Western division where the level of enlightenment is higher, as the increase is in those of the less cultured Eastern.

178. Of the three infirmities, insanity, deaf-mutism and blindness, the last

Proportion of the sexes.

shows the smallest proportion of females afflicted to males, being only 677 to 1,000. The greater liability to blindness on the part of the sex that toils by pre-eminence and is most exposed is apparent in the returns. The female blind are, however, in excess of the male at the age-periods, 0-5 and 15-20, where the sexes stand in the ratio of 1,214 and 1,200 females per mille of males in each age-group. Except at the age-periods just mentioned, the incidence of disabling ophthalmic defect is much less

CHAP. X. than among males, the proportions ranging between 400 and 900 females to 1,000
PARA. 179. males.

179. Distributing 10,000 males and females by age-periods, we find that the
Distribution by age. favoured period of life for blindness for both the sex-
 es is not reached till 50 and is at its highest after 60.

Taking 10,000 as the number of blind males, we find that the largest number falls within the age-period, 60 and above. The females too show a similar result. The only noticeable point is that more than a fifth of the total blind among the females are sexagenarians; while in regard to the other sex the proportion is only one-sixth. In both the sexes, the ratios below 5 years of age are the smallest.

180. Of all the religionists, the Hindus appear to be the most afflicted with total blindness. The Christians come next and then the Musalmans and the Animists. Viewed in respect of
Distribution by religion and caste. sex, blindness among the Musalman males seems to be twice as common as among their females, who show the lowest proportion of all.

Among the castes, the Ampattan, the Maran and the Ampalavasi males are the most afflicted; while in regard to females, the last named heads the list. The proportion is lowest among the Paraya males and the Chakkala females. The Krishnanvakai caste does not return any male that cannot see.

Leprosy.

181. Leprosy—*Lepra* of the Arabs or Elephantiasis of the Greeks—has received special attention within recent years. The Royal
Leprosy: causes. Commission that sat on the subject has recorded its findings. According to its verdict, leprosy originates *de novo* in the majority of cases and the extent to which leprosy is propagated by contagion is exceedingly small. Although writers of conspicuous merit like Drs. Thin, Emerson and Hillebrand have protested against this view, it remains as the most recent authoritative pronouncement. It is, however, a matter of history how, in medieval Europe, the isolation of lepers was strictly enforced by law as well as by popular sentiment and how they were directed to go about clad in a long grey gown with a hood drawn over the face and carrying a wooden clapper to give warning of their approach. In India, the attitude of the people towards these unfortunates is no less distant and, for Sastraic rites and ceremonies, the poor leper stands naturally shunned. The low and the ill-fed are more susceptible to the disease than the high and the well-nourished; and while at all times the tendency to conceal leprosy will continue, the number ailing from the malady is bound to diminish with the rise in general nutrition. Cases of leucoderma are not uncommon on this coast, particularly on the plains. But they have been specifically excluded in the instructions to the Enumerators and, being easy of distinction from real leprosy, are not likely to have been included in the returns.

182. Leprosy, of all the four infirmities, claims the greatest number—1,414—
Distribution by locality and variation. composed of 1,009 males and 405 females. Of the two Natural divisions, the Western division has three times as many lepers as the Eastern—1,055 against 359. The composition by sex shows 773 males and 282 females for the former division and 236 and 123 respectively for the latter. The highest proportions of leper males are found in the Shertallay and Trivandrum* Taluks and of females so afflicted,

* At Trivandrum, the Capital of the State, a Leper Asylum, built and worked on the most approved lines, is being maintained by His Highness' Government.

in Parur and Shertallay. Shencottah has not returned any female lepers either at this or at the last Census and Todupuzha, none in either sex at this enumeration. As compared with the previous Census, there is an increase in both the Natural divisions and in all but ten Taluks. The variations are considerable in several of them.

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183. Though leprosy among males is comparatively rare in the early ages of life, the total incidence among them is much heavier than in the other sex. For every 1,000 male lepers, the number of females with the leprous taint is only 401, a ratio lower than that in other infirmities. At the ages below 5, females are to males as 1,800 to 1,000. In the next five years, the proportion of females falls to 1,200 and in the period 10-15, to 567. The number is relatively lowest at the ages 45-50, where for 1,000 males who are lepers there are only 261 females so afflicted.

184. Examining the proportion at each age in a ten thousand of the population, we see that the disease is very rare in the first ten years of age, this feature being more marked among girls. From this point it increases, the maximum in the case of both males and females being reached at the age-period, 50-55. It then decreases, the fall after 60 being more sudden among females than among males.

Of 10,000 male lepers, the greatest numbers are returned by the ages 25-50 and lepers are fewest at the ages below ten. The same is the case in regard to females; but the relative numbers are not so congregated in particular age-periods as in the case of males. At the ages of 10 and under, females are thrice as numerous as the males, while at the advanced ages the proportions tend to near each other.

185. Considered by religion, leprosy is most common among the Musalman males and the Animist females and least common among the Christian males and the Musalman females. Taking a lakh as representing each class of religionists, the lepers among them will be 64 Animists, 53 Musalmans, 50 Hindus and 38 Christians.

The Vanian caste returns the greatest proportions of male and female lepers, followed by the Ilavan and the Kuravan. Among the Ampalavasi women no case of leprosy has been returned. Two other castes, the Chetti and Krishnavakai, return no leprous females and the Marava, no leprous males.

Elephantiasis.

186. It is generally admitted that elephantiasis as met with in tropical countries in an endemic form is a disease caused by the presence in the blood of the embryos of a parasite, *Filaria Nocturna*, first discovered by Demarquay in 1863 and described for the first time by Bancroft in 1876, after whom it has been named *Filaria Bancrofti*. These embryos are sucked in from the blood of an affected person by a species of female mosquito which serve as an intermediary host to the parasite. "On filling herself with blood she (the mosquito) returns to some shaded spot near water, on which, after from 3 to 5 days, she deposits a little boat-shaped agglomeration of eggs. She then dies, either on the water or, falls into it after death..... Any filaria she may have fostered have now an opportunity to escape into that

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element.....At this point there is a hiatus in our knowledge which, until some one has the hardihood to subject himself to a very obvious but somewhat risky experiment, has to be filled in by conjecture." In all probability, "the filaria, after swimming about for some time, is at last swallowed in drinking water by man. Having arrived in this way in the human stomach, it works its way through the tissues of its definitive host, and, guided by that strange instinct which pilots so many parasites to their final habitat, comes to rest at last in some lymphatic vessel. Here it continues to grow and mature. Finally, being joined by one of the opposite sex, impregnation ensues. Its young after a time are poured into the lymph stream; thence into the blood; so completing the life cycle and starting a new generation of filariae. The periodicity of *F. Nocturna* being nocturnal, is evidently an adaptation to the habits of the intermediate host, the mosquito."* The parasite generally lives for a number of years. Various diseases are caused by the action of this parasite. But of all the filarial diseases, elephantiasis is the most frequent and very common in the endemic areas. It generally affects the extremities and the genital organs—the latter variety being almost nil in Travancore—and is due to the blocking of lymph vessels by the undeveloped young parasites and hypertrophic changes as a consequence thereof.

An interesting tradition traces elephantiasis to the curse of St. Thomas (The Apostle) on his murderers and their posterity. But St. Thomas—even if the tradition of his Indian Apostleship be true—was killed by Telugu priests on the coast of Coromandal about 400 miles from Malabar and not anywhere near it. The current opinion among the people is that the roots of the screw pine (*Pandanus Odoratissimus*) entering themselves in a tank of drinking water, poison it and cause the disease to those who use it. And the re-semblance that a Cochin leg, as it is called, bears to the root-stock of the *Pandanus* lends colour to this belief, at least in the popular mind.

Geographical distribution.—The distribution of this disease is co-extensive with the distribution of *Filaria Nocturna* but shows a preference for low-lying damp localities where the water-supply is bad and where the habits of the people afford the *Filaria* facilities of access to the human body. The Taluk of Shertallay where, according to Dr. Waring (1855), 2,133 out of a population of 48,591 or 1 in 23 had elephantiasis is an instance of this kind. "It is an ideal mosquito District. The yearly rainfall averages 100 inches; the land is low-lying, water-logged, swampy, and full of creeks. There are hardly any wells, the people obtaining their water from shallow pools and tanks. Northern Orissa, where elephantiasis is also extremely common, seems to have similar physical features; and a like description applies to large districts in Bengal and elsewhere where elephantiasis is extensively endemic."* The converse, however, is not true. There are many mountainous islands in the Eastern Archipelago in the South Pacific and in the Indian Ocean, such as Sumatra, the Fiji Islands, Mauritius and Madagascar, where a large number of inhabitants suffer from elephantiasis. According to Saville, in the mountainous island of Huahine, at least seven-tenths of the male population who have reached the age of puberty are suffering more or less from *Buenaemia tropica* (Elephantiasis).

Among the influences that determine the geographical distribution of elephantiasis, the sea-breeze is sometimes mentioned. But elephantiasis is found in the centre of Africa, on the western side of lake Nyassa, the centre of the Soudan, and hundreds of miles up the Congo; and it is entirely absent as an endemic disease in many islands well within the endemic zone, Formosa for instance. The sea-breeze

* Hygiene and Diseases of Warm Climates—Davidson.

theory, therefore, is not free from objection. "My belief is" says Davidson, "that extended investigation will show that the distribution of elephantiasis is determined by a variety of factors, the principal of these being the distribution of one or more species of mosquito capable of acting as the intermediary host of *F. Nocturna*; and that this in its turn depends on such circumstances as an adequate rainfall, a summer temperature of at least 80° F., a suitable soil and stagnant water. Only second to these in importance is the character of the drinking water supply; the habits of the people with regard to its use and management; and as determining the explosion of the lymphangitis, which is the immediate first step in the development of the disease, the occupations and personal habits of the people as affecting their liability to injuries and irritation of the legs and scrotum." To the observations of Professor Davidson, the writer has very little to add. All these features apply more or less to the affected districts in Travancore and the prevalence of elephantoid swellings is in direct ratio to the degree of mosquito prevalence. The Taluk of Shertallay is one extensive coconut garden, and with the level of subsoil water hardly a few feet from the ground, the exigencies of the coir-yarn industry where the first and the most important stage is the prolonged soaking of husks are largely served. With the back-water and with the easily made garden tanks, of which there are many, holding quantities of decaying vegetable matter, the entire vicinity is converted into a most favourably situated mosquito-manufactory. The sandy soil permitting free percolation and the exposed water-supply which ever lies ready for infection, provide the other conditions necessary for the filarial parasite to live, grow and multiply in media dangerous to man. Like the Ancient Mariner of Coleridge, the native of Karappuram by which name the Shertallay Taluk is known, has "water, water everywhere but not a drop to drink" with safety. Systematic researches on a scale sufficient to suggest scientific conclusions of value or demand pronounced remedial measures have yet to be made. But one can safely predict that "every second individual—except those whose lymphatic systems are in a measure cut off from the circulation by elephantiasis and very young children—will be found to harbour this parasite." A mosquito-campaign coupled with judicious measures for lessening the pathogenic character of the coir-yarn industry may not be a fruitless undertaking. And a satisfactory solution of the question of finding pure drinking-water for these Taluks will be another step towards improvement.

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187. Elephantiasis has been returned from 22 Taluks, though the instructions issued related only to two. The total number enumerated is 5,924—3,522 males and 2,402 females.

Number and distribution by locality. The Taluks of greatest prevalence are, of course, Shertallay and to a much smaller extent, Ambalapuzha, the relative ratio being 8:1. While 1 in every 27 persons or a little less than 5 per cent. as Day has estimated* is afflicted with elephantiasis in the Taluk of Shertallay, about 194 persons have to be examined on an average to detect one case of elephantiasis in the adjoining Taluk of Ambalapuzha. Next to these Taluks comes the mountainous Taluk of Pattanamparam with 27 elephantoid cases.

In all the other Taluks, except Trivandrum where we have 7 cases, most of them probably forming part of the floating population of the capital, the number is 5 or below 5.

188. The statistics of this Census bear out the observations made by Waring in Travancore and Richards in North Orissa. They found that elephantiasis was unknown in infancy, rare

Distribution by age.

* Page 426, Day's 'Land of the Perumals.'

CHAP. X. in childhood, becomes more common in adolescence and increases in frequency in
PARA. 189. proportion to the number living at each decennial period. Waring found that out of
 945 cases of elephantiasis, 156 or 1,651 per 10,000 are between the ages of 35 and 40.
 The Travancore Census gives 1,445 as the corresponding figure per 10,000
 of both sexes afflicted with elephantiasis. This is the most favoured age according
 to all accounts.

189. Allowance being made for omission by concealment, the female sex
 must be taken as relatively immune to this affliction
Distribution by sex. to the extent of their lesser exposure to the exciting
 causes of lymphangitis. For every 1,000 males afflicted with elephantiasis, there
 are only 682 females suffering from that malady. Waring found that, in the Taluk
 of Shertallay, 1 in every 16.5 males and 1 in every 38.5 females had elephantoid
 swellings. According to the Census, the same Taluk shows one elephantoid case in
 20 males and in 295 females. The relative frequency at the several age-periods
 seems to be almost the same in both sexes.

190. Viewed according to religion, the Hindus appear to be most susceptible
 to the disease, nearly 21 out of 10,000 of the popula-
Distribution by religion tion taken for the whole State being afflicted. The
and caste. Musalmans and Christians come next in equal propor-
 tions. The ratio among Animists is inconsiderable.

Among the several castes, the Konkanis and Ilavas appear to be the most
 afflicted. These are followed by the Indian Musalmans and Christians.

SUBSIDIARY TABLE I.—Average number of Afflicted per 10,000 of each Sex by Taluks and Natural Divisions in 1891 and 1901.

TALUKS.	INSANE.				DEAF-MUTE.				BLIND.				LEPERS.				AFFECTED WITH ELEPHANTIASIS.	
	Males.		Females.		Males.		Females.		Males.		Females.		Males.		Females.		Males.	Females.
	1901	1891	1901	1891	1901	1891	1901	1891	1901	1891	1901	1891	1901	1891	1901	1891	1901	
	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19
<i>Western Division.</i>																		
Agastisvaram ..	1.3	2.3	.8	2.7	4.2	4.4	1.2	5.5	3.5	6.2	2.5	5.0	5.7	3.0	1.7	.2	..	..
Eraniel ..	1.8	1.2	1.3	..	2.0	2.6	1.8	1.1	4.5	4.2	2.7	.8	6.4	2.3	1.6	..	.2	..
Vilavankod ..	1.2	.3	1.5	.6	4.4	3.1	3.1	2.1	3.7	2.6	2.1	4.2	1.0	2.0	1.0	2.4	..	..
Neyyattinkara ..	.8	1.9	.7	.9	3.9	6.7	2.9	3.3	4.3	5.3	3.2	6.1	3.8	5.8	2.5	3.0	.6	.1
Trivandrum ..	10.9	12.1	5.4	4.7	3.2	2.6	1.4	2.2	3.8	7.0	1.8	3.8	19.3	4.0	4.1	2.0	.7	.3
Chirayinkil ..	1.3	1.0	1.9	2.0	3.6	4.1	1.9	5.2	3.6	7.9	1.9	6.0	4.0	8.5	1.2	1.4	..	.2
Quilon ..	1.5	1.0	.6	1.3	2.6	5.4	1.7	2.7	2.6	6.1	1.2	4.4	5.1	11.5	.8	2.5	.3	.3
Karunagapalli ..	1.5	2.8	.6	1.1	4.4	3.0	4.7	2.3	4.4	3.6	2.8	1.8	11.6	7.9	5.7	4.1	.2	..
Kartikapalli ..	.4	2.4	1.6	.9	4.0	3.1	2.6	1.7	2.3	4.9	3.7	4.7	6.1	17.5	3.7	8.1	..	..
Ambalapuzha ..	1.7	1.9	.8	1.0	5.6	3.6	1.5	2.5	3.0	2.8	2.1	2.7	11.4	7.7	4.4	1.9	59.2	43.5
Shertallay ..	1.6	1.0	2.0	.7	4.0	3.1	3.0	1.7	3.0	2.2	2.1	2.4	25.3	9.2	8.3	4.3	445.6	303.7
Parur ..	5.0	1.7	2.0	.7	2.5	2.3	.9	1.0	5.8	6.6	4.6	6.2	12.4	4.0	9.6	3.4	.6	.3
Vaikam ..	2.3	2.4	1.5	3.3	1.5	5.6	1.9	5.0	3.9	5.1	2.4	1.8	7.7	6.8	1.3	3.5	1.0	..
Tiruvalla ..	1.8	1.4	.7	1.2	1.1	2.4	1.2	2.5	2.3	3.2	2.1	2.2	1.9	2.6	.9	1.5	.1	.3
Mavelikara ..	1.4	1.9	2.6	1.2	4.1	2.1	2.2	1.6	4.8	4.8	4.5	1.9	10.3	2.1	4.1	1.4	2.6	.9
TOTAL ..	2.3	2.5	1.6	1.5	3.4	3.6	2.2	2.7	3.7	4.8	2.6	3.5	9.1	6.4	3.4	2.6	41.0	28.4
<i>Eastern Division.</i>																		
Tovala ..	1.9	3.5	.6	..	4.5	1.4	1.2	2.6	14.0	2.8	4.2	4.6	12.1	4.1	6.0	..	..	..
Kalkulam ..	1.1	1.0	.6	1.0	3.7	5.4	2.3	5.1	5.4	4.7	2.0	2.0	4.3	2.0	2.3	1.0	..	..
Nedumangad ..	1.2	1.1	1.5	1.1	2.6	5.4	2.7	2.5	6.4	10.1	2.4	8.0	3.8	14.0	2.7	4.7	.3	..
Kottarakara ..	.5	1.1	.3	1.1	3.9	4.2	2.9	2.3	7.5	10.3	5.8	5.9	9.3	11.6	2.4	3.4	.3	.3
Pattanamparam ..	1.5	..	2.5	1.0	1.2	1.5	2.5	3.1	3.5	3.0	4.7	1.5	5.4	4.0	5.0	1.5	7.7	3.0
Shencottah ..	..	1.3	1.0	..	1.0	..	2.1	..	3.6	..	3.1	..	.5	..	1.0	..	..	..
Kunnattur ..	1.0	.3	1.0	1.1	1.0	3.2	.7	1.9	3.2	3.7	3.2	1.9	5.8	5.9	2.0	1.9	.2	..
Chengannur ..	3.4	1.2	.8	.4	4.5	1.7	3.6	.9	5.8	3.5	4.3	1.8	3.8	1.4	2.8	.7	.7	.2
Changanachery ..	1.7	2.1	1.5	1.4	2.7	4.1	2.8	3.6	3.7	5.7	1.7	3.6	3.1	4.9	1.7	1.4	.8	..
Kottayam ..	3.3	1.5	1.5	.8	4.1	5.9	2.2	5.0	2.9	3.8	1.5	1.8	3.7	1.3	2.2	1.6	.4	.4
Ettumanur ..	.8	.7	.4	.3	1.4	1.0	.9	.5	2.9	1.0	1.5	2.0	1.9	1.0	.9	1.8	..	..
Minachil ..	1.1	3.2	.3	1.0	4.1	6.5	2.0	3.1	2.2	7.5	2.6	4.8	2.5	2.9	2.0	2.1	.8	.6
Todupuzha ..	1.8	..	..	..	.6	3.1	3.7	3.2	5.5	.8	8.1	3.2	..	1.6	..	1.6	..	..
Muvattupuzha ..	1.7	1.0	2.4	.4	3.9	2.9	3.8	1.2	7.6	7.4	5.1	5.3	2.0	1.6	1.7	1.4	.2	..
Kunnatnad ..	.6	.2	1.4	.4	2.6	1.4	3.2	.5	4.0	1.6	3.0	1.6	3.7	2.1	1.4	1.2	.2	.2
Alangad ..	.5	1.4	2.2	.3	.8	.8	2.2	1.1	5.1	2.8	1.6	1.4	1.6	3.1	1.6	2.6	..	..
Cardamom Hills ..	.8	3.2	..	..	2.4	..	3.4	..	2.4	..	6.8	..	..	7.5	..	1.8	1.6	..
TOTAL ..	1.5	1.2	1.2	.7	2.8	3.0	2.5	2.1	4.9	4.4	3.3	3.0	3.7	3.8	2.0	1.7	.6	.2
TOTAL STATE ..	2.0	1.9	1.4	1.1	3.1	3.4	2.3	2.4	4.2	4.6	2.9	3.3	6.8	5.3	2.8	2.2	23.6	16.4

SUBSIDIARY TABLE II.—Average number of Afflicted per 10,000 of each Sex by Religion.

RELIGION.	INSANE.		DEAF-MUTE.		BLIND.		LEPERS.		AFFECTED WITH ELEPHANTIASIS.	
	Males.	Females	Males.	Females	Males.	Females	Males.	Females	Males.	Females
1	2	3	4	5	6	7	8	9	10	11
Hindu	1.9	1.3	3.3	2.4	4.5	3.2	7.1	3.0	24.2	17.7
Musalman ..	2.1	1.8	4.0	2.3	3.1	1.6	8.5	1.8	22.7	14.2
Christian ..	2.2	1.9	2.4	2.2	3.6	2.2	5.4	2.3	23.3	14.1
Animistic ..	.7	1.4	3.5	2.1	2.8	2.1	7.1	5.7	.7	..
Others .. ..	..	..	..	..	..	..	..	..	..	..
TOTAL ..	2.0	1.4	3.1	2.3	4.2	2.9	6.8	2.8	23.6	16.4

SUBSIDIARY TABLE III.—Average number of Afflicted per 10,000 of Selected Castes.

NAME OF CASTE.	INSANE.		DEAF-MUTE.		BLIND.		LEPERS.		AFFECTED WITH ELEPHANTIASIS.	
	Males.	Females	Males.	Females	Males.	Females	Males.	Females	Males.	Females
1	2	3	4	5	6	7	8	9	10	11
HINDU.										
Ampalavasi ..	5.3	11.0	..	8.2	7.9	13.7	10.5	..	10.5	5.5
Ampattan ..	1.1	2.3	4.5	5.8	9.0	4.6	4.5	3.5	20.4	9.3
Brahmin (Malayala)	7.8	..	7.8	2.3	5.9	9.2	3.9	2.3	5.9	2.3
Do (Others)	6.9	1.9	7.5	3.7	3.5	5.6	6.4	2.5	5.8	5.6
Chakkala	2.6	1.3	1.3	2.6	5.3	1.3	6.6	2.6	5.3	1.3
Chetti	1.2	1.2	4.9	6.1	4.9	2.4	6.2	..	2.5	2.4
Ilavan	1.8	1.7	3.1	2.2	4.2	2.8	10.8	4.1	65.6	45.0
Kammalan ..	1.3	1.0	4.3	3.5	4.5	3.4	5.5	3.7	12.0	9.1
Kanian	3.7	2.0	3.7	..	3.7	6.0	3.7	4.0	9.3	18.0
Konkani	4.5	2.5	2.3	..	4.5	2.5	4.5	2.5	118.1	93.5
Kuravan .. ..	.8	1.1	1.5	1.8	2.7	4.0	10.4	5.4	3.1	2.2
Krishnanvakai	2.3	..	9.0	..	..	4.4	4.5	..	..	..
Maran .. ..	.8	4.0	2.4	2.4	8.1	1.6	8.1	.8	5.6	3.2
Maravan .. ..	..	..	..	..	2.8	5.7	..	2.9	..	..
Nayar	1.9	1.0	3.9	2.2	5.3	3.6	6.9	2.5	11.5	11.4
Pandaram ..	1.6	1.7	8.2	3.4	4.9	8.5	6.6	1.7	1.6	1.7
Parayan .. ..	.3	.3	3.4	2.3	8.3	2.0	3.9	1.7	2.0	1.4
Pulayan .. ..	.5	.7	1.7	1.9	3.4	3.6	4.4	3.7	5.7	2.9
Channan	1.8	1.3	3.0	1.4	3.7	1.4	2.8	1.3	.1	..
Vanian	2.9	1.4	1.4	1.4	4.3	1.4	18.6	5.8	14.3	5.8
Vellalan	5.0	2.0	2.5	1.2	4.1	3.6	7.4	2.0	7.4	6.5
MUSALMAN.										
Native Mahomedan	2.2	1.9	4.1	2.3	3.2	1.7	8.8	1.9	23.4	14.5
CHRISTIAN.										
Native Christian	2.2	1.9	2.4	2.2	3.6	2.8	5.3	2.3	23.3	14.1

SUBSIDIARY TABLE IV.—*Distribution by Age of 10,000 persons in each Sex for each Infirmary.*

AGE-PERIOD.	MALES.						FEMALES.					
	Total.	Insane.	Deaf-mute.	Blind.	Lepers.	Affected with Elephantiasis.	Total.	Insane.	Deaf-mute.	Blind.	Lepers.	Affected with Elephantiasis.
1	2	3	4	5	6	7	8	9	10	11	12	13
0 — 5	176	34	470	225	50	11	283	47	352	404	222	21
5 — 10	347	..	1,004	498	50	51	450	237	762	591	148	50
10 — 15	556	240	1,068	740	297	153	664	254	1,261	618	420	142
15 — 20	644	514	1,239	402	555	396	776	427	1,144	713	716	458
20 — 25	761	616	940	804	694	622	755	654	850	736	741	749
25 — 30	1,133	1,199	1,500	836	1,100	1,017	1,060	1,327	1,97	736	1,304	1,063
30 — 35	975	1,062	684	748	1,199	1,060	958	1,185	997	685	1,111	1,108
35 — 40	1,037	1,747	641	724	1,259	1,554	929	1,232	733	926	989	1,241
40 — 45	1,008	890	641	852	1,304	1,511	958	1,137	704	804	1,205	1,145
45 — 50	912	1,301	406	804	1,100	1,105	649	1,327	557	451	716	1,082
50 — 55	821	959	428	932	912	928	776	853	524	736	988	1,149
55 — 60	531	445	321	691	555	554	508	806	235	523	568	529
60 and over.	1,092	993	598	1,704	971	1,004	1,130	474	890	2,000	889	1,278
TOTAL.	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000

SUBSIDIARY TABLE V.—*Distribution of Infirmities by Age among 10,000 of the Population.*

AGE-PERIOD.	MALES.						FEMALES.					
	Total afflicted.	Insane.	Deaf-mute.	Blind.	Lepers.	Affected with Elephantiasis.	Total afflicted.	Insane.	Deaf-mute.	Blind.	Lepers.	Affected with Elephantiasis.
1	2	3	4	5	6	7	8	9	10	11	12	13
0 — 5	23	1	12	7	3	2	19	0	6	8	4	2
5 — 10	43	..	24	16	3	9	32	3	13	13	3	6
10 — 15	73	4	27	25	16	30	55	4	26	16	10	20
15 — 20	114	11	43	18	41	95	76	6	28	21	21	79
20 — 25	149	15	36	41	57	179	76	10	21	23	22	131
25 — 30	196	25	53	38	80	259	102	20	24	22	37	177
30 — 35	205	27	28	43	107	339	121	24	31	26	41	243
35 — 40	218	45	26	40	107	491	138	28	27	42	41	322
40 — 45	240	50	35	62	153	618	178	32	32	46	67	371
45 — 50	316	55	28	72	161	563	168	50	34	34	51	460
50 — 55	381	51	36	106	168	597	209	55	35	60	78	538
55 — 60	379	39	45	128	167	581	236	57	27	74	78	428
60 and over	440	49	47	179	165	598	250	15	46	134	55	469
TOTAL.	160	20	31	42	68	236	94	14	23	29	28	164

SUBSIDIARY TABLE VI.—*Proportion of Females afflicted to 1,000 Males at each Age.*

Age-period.	Total afflicted.	Insane.	Deaf-mute.	Blind.	Lepers.	Affected with Elephantiasis.
1	2	3	4	5	6	7
0 — 5	929	1,000	545	1,214	1,800	1,250
5 — 10	747	..	533	806	1,200	667
10 — 15	692	857	860	765	1,67	630
15 — 20	656	600	672	1,200	518	853
20 — 25	571	774	659	620	429	822
25 — 30	539	800	466	586	477	707
30 — 35	567	806	1,063	571	372	690
35 — 40	516	510	853	867	311	534
40 — 45	548	923	800	642	379	517
45 — 50	436	737	1,000	390	261	664
50 — 55	540	643	900	534	435	844
55 — 60	551	1,308	533	512	411	651
60 and over	628	345	1,071	830	567	965
TOTAL ..	576	723	729	677	401	692

Chapter. X.

Diagram. No 24.

Showing the number of persons per 100,000 suffering from
each of the four Infirmities at the Censuses of
1891 & 1901.

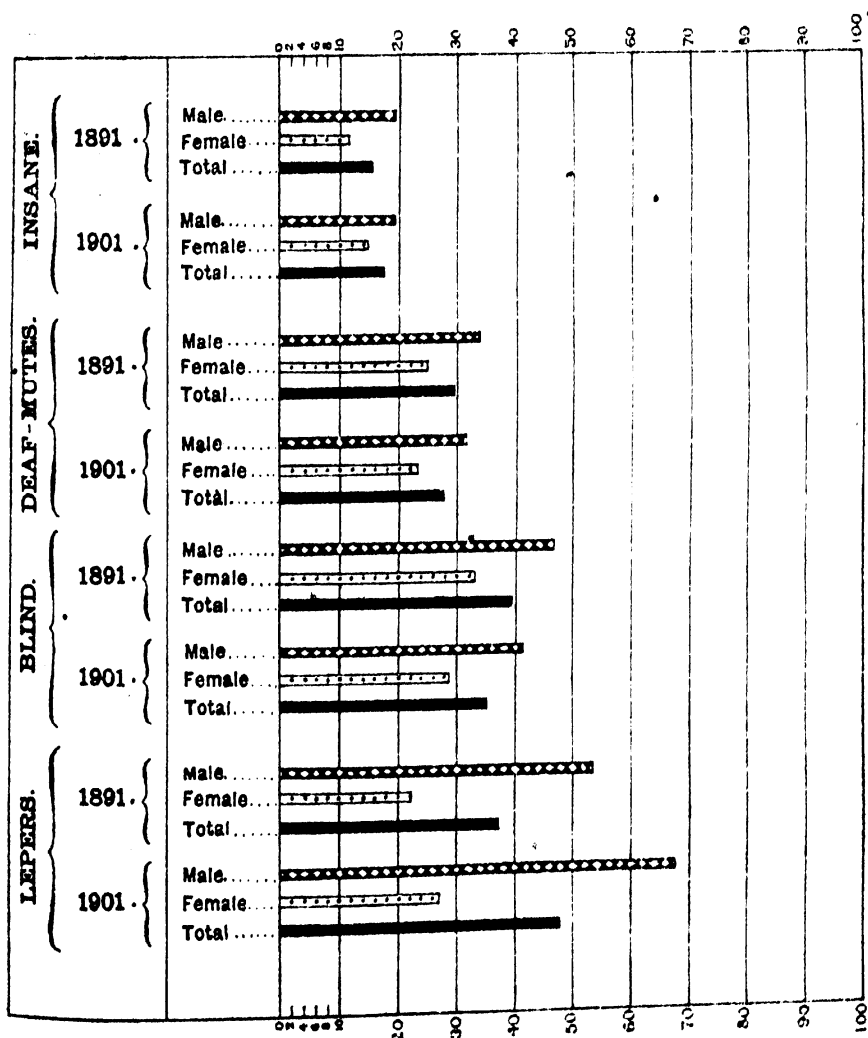
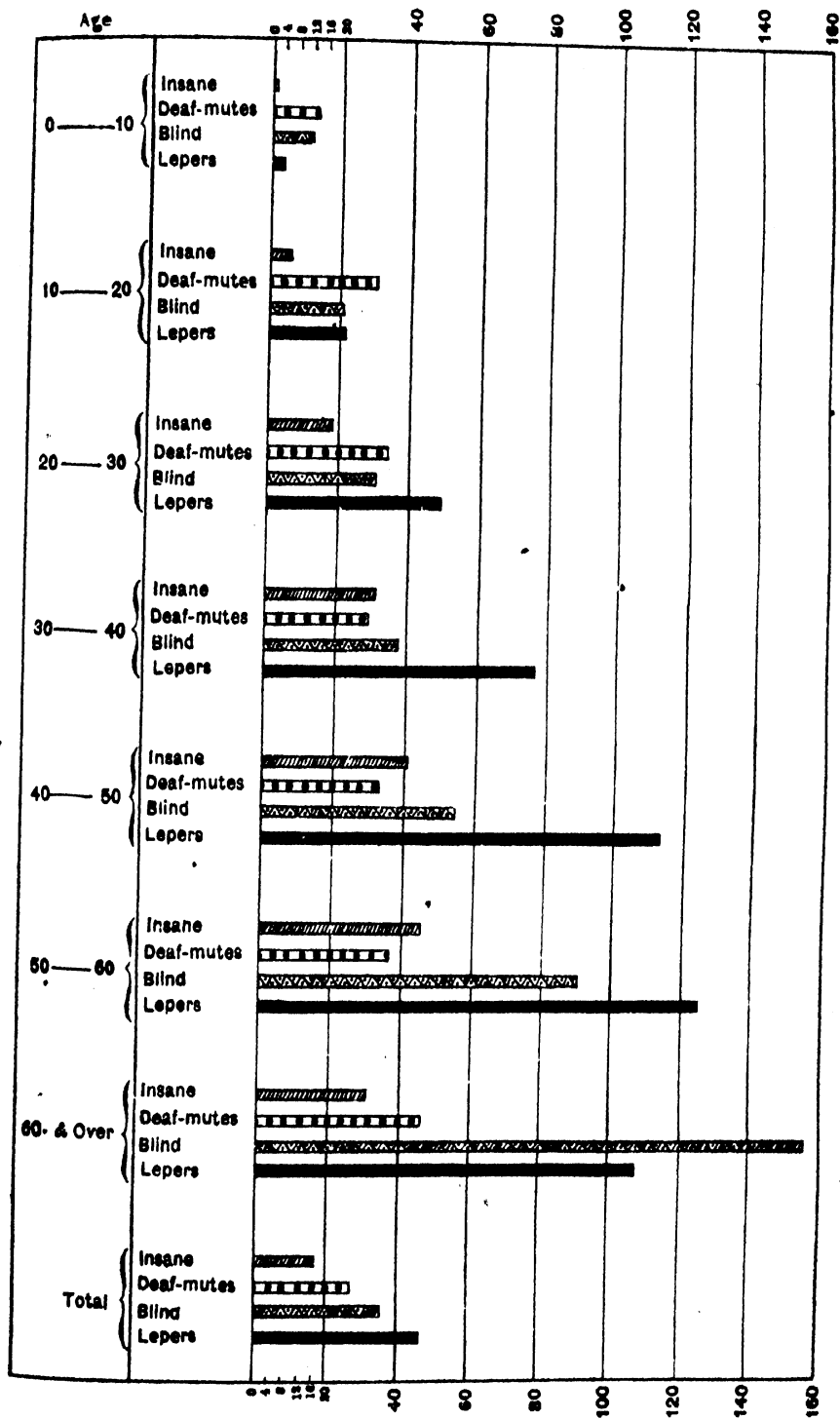


Diagram. No 25.

Showing by decennial age-periods the number of persons per. 100,000 of the population suffering from each of the four infirmities.



CHAPTER XI.

CASTE, TRIBE AND RACE.

(TABLES XIII, XIII A, AND XVIII)

191. *Scope of the Chapter*—192. *Introductory*—193. *Origin and significance of Caste*—194. *Theories as to the bases of Caste-divisions*—195. *Caste-law*—196. *Caste as it is now*—197. *Castes in Southern India*—198. *Social precedence*—199. *Alavan*—200. *Ampalavâsi*—201. *Ampattan*—202. *Ari*—203. *Aryappattar*—204. *Asâri*—205. *Dâsi*—206. *Ilayatu*—207. *Ishavan*—208. *Konkani*—209. *Kotippattan*—210. *Kudumi*—211. *Kuravan*—212. *Malayâla Kshatriya*—213. *Mârân*—214. *Mâttatu*—215. *Nampûtiri*—216. *Nâyar*—217. *Pattattiyân*—218. *Pôtti*—219. *Pulayan*—220. *Kânikkaran*—221. *Man-nân*—222. *Mutuvân*—223. *Urâli*—224. *Other Hill Tribes*—225. *Mahomedans*—226. *Christians*.

191. Imperial Table XIII exhibits the population by sex for Castes, Tribes and Races. Subsidiary Table I gives their Taluqwar

Scope of the Chapter.

distribution in respect of those numbering 10,000 and over. Statistics of sub-divisions have also been collected and embodied in Imperial Table XIII A. Subsidiary Table II shows such of the sub-divisions as possess a strength of 1,000 and more. A comparison of these figures with those of the last Census, however, is not easy as the grouping of sub-divisions appears to have been then different and as the 1891 figures for all of them are not available to enable the necessary adjustment being made. A rough comparison may be possible in respect of some of the castes and will be attempted.

The subject of this Chapter is taken up under two heads (1) General and (2) Descriptive and Statistical.

A few ideas which, on a study of the subject, have suggested themselves are briefly explained under the first head, while in the second, a descriptive sketch of the main indigenous castes is added to the statistical notice proper to this Chapter. Castes and peoples not peculiar to this coast have not, for obvious reasons, been taken up for special treatment.

General.

192. Caste, first applied by the Portuguese to the hereditary social classes

Introductory.

of India, holds a position of first importance in an Indian Census Report. Its sacred antiquity for the orthodox, its unique tenacity for the iconoclast, its fatal obnoxiousness for the reformer, have all contributed, each its share, to the interest now centred in a discussion of the caste problem. Its origin, its import, its influence and its destiny have been diversely written about. The most general view is that the origin of caste was first racial and then occupational, that its import is neither religious nor moral but social and political, that its influence, though civilizing and enriching

MAP. XI. under certain conditions, is now destructive of all national instincts and patriotic impulses and that its final goal and destiny is the limbo of well-merited oblivion. **ARA. 193.** With the innumerable writings that now exist expressive of all shades of opinion, it is not permitted to attempt a repetition of them here. But the progress of enquiry, from an internal stand-point, into the ancient institutions of India is gradually revealing fresh glimpses into the past which promise to lend themselves to be worked into a connected exposition of what caste was in the earliest times. The simple unsophisticated defence of the present-day orthodox Hindu who contents himself with saying that he cannot be wiser than his ancestors is no defence, but a confession of inability to defend, and an *ex parte* trial is as much out of place in a scientific as in a judicial tribunal. The views of orientalist are mostly based on caste as it now lies disorganized and in ruins, and there is no denying that an examination of the diseased body and still less a necropsy is not the best method of obtaining an insight into the physiological condition, that is, the state of working under normal arrangements of structure and function.

193. To begin with, caste, it is claimed, is not a strategic device conceived and worked by an influential few for selfish ends, but a scheme of co-operative life based on the highest ideals of universal well-being. Its observance, however, is not the *sine qua non* of personal piety. The Ativarnâsramis or the persons who have passed the limitations and prescriptions of caste, or the beyond-castes as they may be called, stand as good a chance of salvation as any others. Caste, nevertheless, has a distinct religious principle and an all-permeating religious aim. The principle is universal unity of nature and interest amidst diversity in structure and function. The aim is the securing of spiritual prosperity conjointly with the temporal. According to the most prevalent school of Hindu cosmogony, all was once undifferentiated unity which became separated existences at the thought of the Creator. Harmony was imprinted on the face as the purpose to be kept in view in the working of the universe and unity once again was declared as its ultimate goal. To quote the almost concurrent sentiments of Dryden:—

“From harmony, heavenly harmony
This universal frame began;
From harmony to harmony
Through all the compass of the notes it ran,
The diapason closing full in man.”

As long as these ideals were remembered, every person acted in concert with every other. The divine nature of the original equipment of man, his functional division into castes—the Sûdras or the producers of material necessities; the Vaisias, their exchangers; the Kshatriyas, the responsible guardians of internal and external order; and the Brahmins, the custodians of the word of God (Srutis or Vêdas), the teachers, the ritualists and the thinkers—and lastly, the insisting on the watchword “no-trespassers, no sloths” being religiously obeyed, all these served to enable the principle of co-operative unity being kept up, automatically as it were, by the people whose interests would have otherwise clashed and spelt the ruin of all. Each class had its own standard of honour and enjoyed equal respect in the commonwealth. Spirituality was the common goal to which the faithful performance by each of his ordained duty or Dharma, one of the names for religion, unerringly led. “To the Hindu mind, all genius or inspiration is the perception of unity, and the mathematics of Euclid or the sculpture of Michael Angelo would be as authentic an expression of the religious consciousness as the saint-hood of Francis.”

It seemed, therefore, nothing outrageous to believe that a person, belonging to a hereditary caste, stealthily adhering to the duties of that caste without seeking to disorganize society by aiming at a new and untried sphere of work, and guided therefore by his *Vāsanā* or the enduring memory of past acts and past aspirations to take birth in the same caste for the whole cycle of his embodied existence, was as favourably placed as the member of any other caste in respect of temporal and spiritual interests. At each re-birth, he found his intellect better developed, his mind more and more controlled, and, in due course, he became not an external or functional Brahmin, which would be contrary to the ground-plan of the universe, but an internal or psychic Brahmin, a condition to which all castes are expected to aspire.

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PARA. 193

The unique, indeed, most marvellous civilization of ancient India has been traced to this early division of labour and transmission of skill from father to son through unbroken generations and in increasing degrees, and is too well-known to need any expatiation. It is enough to say that, in such a state of social life, deserters and trespassers were unknown and that each caste had to look upon the interests of another as vitally intertwined with its own. As Macleod points out, the two important elements that entered into the conception of caste were steadily kept in view: *viz.* "that our place in the world is assigned to us by divine sovereignty, and that the co-operation and sympathy of a brotherhood are essential to our usefulness and happiness in the world." The present-day economic complications of over-production as by machinery were then unheard of. Independent hand-labour, each working in his own home, regulated the number of workers as well as the expansion of trade. By the prohibition of foreign travel and by the religious avoidance of all things foreign, commercial strife, both at home and abroad, was guarded against. And last of all, under no stress, social, political or populational, was preached the gospel of competition with a view to substitution, which is now the prevailing cult, not in religion merely, but in literature, industry and art. Improvements and additions formed the accepted creed, and unity, not diversity, was the presiding genius.

To the objection that such arrangements of the various members of a community and the forming, round the different orders of men, of artificial barriers which it would be impious to pass, "check genius in its career and confine to the functions of an inferior caste talents fitted to shine in a higher sphere" the reply has been given in unmistakable terms that "the arrangements of civil government are made, not for what is extraordinary, but for what is common; not for the few, but for the many"; and that as every Indian knows the station allotted to him and the inherited responsibility for certain functions in society, the latter "occupy his thoughts or employ his hands and from his earliest years, he is trained to the habit of doing with ease and pleasure" the work of his life. "The separation of professions in India and the early distribution of the people into classes attached to various kinds of work secured such abundance of the more common and useful commodities as not only supplied their wants but ministered to those of the countries around them." To these appreciative remarks of a foreign writer,* it may be added by way of a reverent *corrigendum et addendum* that the idea he refers to of a higher and lower caste did not find place in the original scheme of caste and that, if the power of *habit* be duly recognized in the relative estimation and carefully eliminated, it will be seen that all functions, if they are to be efficiently and intelligently performed, give equal scope for mental development and require mental fitness in almost

* Robertson's *Historical Disquisition on India*.

CHAP. XI. identical proportions. Further, the inexpediency of discouraging certain vital
ARA. 194. duties of the body-politic by branding their votaries as inferior castes is too obvious to have escaped the notice of the ancients. It is evidently a later accretion, due to the original principle of co-operative unity having been lost sight of and to competitive feelings between caste and caste having sprung up as a sign of deterioration.

194. Race-stock, occupation, and inequality in marriage are considered to be the chief bases on which caste-distinctions have been framed. Geographical distribution and linguistic differences also determine caste-growth to a noticeable extent. According to the racial theory, the first idea of caste in India (Sanskrit *Varna*, meaning also colour) arose with an attitude of isolation on the part of the fair-skinned Aryas towards the dark Pre-Aryan tribes, and the appointed mission of this institution was to harmonise and weld into one organic whole the various ethnic elements by means of fusion and gradation with suitable adjustment of function and regulation of domestic and social life; occupational groups seem to have then crystallized into caste sub-divisions. There is, at the same time, the other view that colour is more a result of climate and exposure than a characteristic racial feature, and that, in the absence of anthropometric and other incontrovertible evidence collected under due care, the origin of caste must, for scientific purposes, remain an open question.

195. This refers to restrictions on occupation, marriage, food, prescriptions in regard to ceremonies and details of personal conduct, all of which reveal significant traits of the Hindu character. From the earliest times, inter-marriage was prescribed only between members of the same caste. The regulation of inter-dining served to emphasise the prescription. All restrictions had for their object the securing of evolutionary efficiency and the preventing of confusion in regard to caste-functions. Certain acts were disallowed for particular castes, and some have seen in this the partial hand of an unrighteous caste-maker. The Brahmins were prohibited from wielding the sword, engaging in trade or undertaking any industry. The Kshatriyas and the Vaisyas were to study the Vêdas, to perform yâgas or sacrifices and to make gifts, but not to teach the Vêdas, to serve as purôhîts for yâgguîc (sacrificial) rites or to accept gifts. The industrial classes (*Sûdras*) having a material object to think upon and work at, the concentration of attention on an act of service to society that an earnest workman practises in all the minutiae of his function was considered sufficient to foster in his mind the realization of the universal unity which, according to the Hindu, is the real essence of religion. To these classes therefore the Vêdas, study or tuition, sacrifice, performance or preceptorship, gift-making or gift-receiving were considered unnecessary, or, to use the word generally employed to support the theory of imposition by superior authority on a subordinate body, taboo. Being the producers of wealth and hence the foundation of society, *Sûdras* were not to be hampered with ritualistic duties or conventional restrictions of any kind but left free to sustain social life by unremitting labour in their appointed sphere. The Kshatriyas too, to whom the people had delegated all their power and prestige to enable them to co-ordinate the functions of society and to preserve order in the widest sense of the term, were not, unlike the Brahmins, hedged in by strict rules. So was it with regard to the Vaisyas. The latter had to see to the distribution of the industrial products and had to be favorably placed. But the right of accepting gifts, not *gratis* really, but in exchange for ritualistic and

other service rendered, was allowed to the Brahmin who was bound most by the rigid rules of caste and religion and whose undelegetable function was to think, teach and pray for society. And it is natural, that at a time when knowledge was felt to be best imparted with the living force of uttered words and safest secured in the memories of men, the preservation of the Brahmin—where will be the ancient Vêdas now under the vicissitudes through which India has passed, but for their transmission from father to son in unbroken continuity?—became the primary duty of society. But his direct contribution to the material resources being almost *nil*, his multiplication beyond the actual needs of society was discouraged. In fact every injunction and every restriction seemed calculated as if by express intent to guard against the possible obliteration of caste-distinctiveness. "Surely it is something that in a country conquered for a thousand years," says Sister Nivedita, "the poorest cooly would feel his race too good to share a cup of water with the ruler of all India. We do not easily measure the moral strength that is here involved. For the habit of guarding the treasure of his birth for an unborn posterity feeds a deep undying faith in destiny in the human breast.....Caste is race-continuity, it is the historic sense, it is the dignity of tradition and purpose for the future, it is the familiarity of a whole people in all its grades with the supreme human motive of *noblesse oblige*."

In all this exclusiveness there was, it must be said, an elasticity which, like Napoleon's genius, despised no rules, but knew when and how to break them. And akin to this was a receptivity of temper which has long existed in the Hindu, either through ignorance or through intelligent toleration. "In India all religions have taken refuge—the Parsis before the tide of Musalman conquest, the Christians of Syria and the Jews. And they have received more than shelter; they have had the hospitality of a world that had nothing to fear from the foreigner who came in the name of freedom of conscience. Caste made this possible, for in one sense, it is a social formulation of defence *minus* all elements of aggression." In this connection it may be noted that "her (India's) needs now are not what they were yesterday. She wants a greater flexibility, perhaps, a readier power of adjustment than she has ever had. But it ought to come as an influx of consciousness of those great spiritual tides on whose surface all questions of caste and non-caste can be lifted into new and higher inter-relations. Chief amongst all her needs is that of a passionate drawing together among her people themselves. The cry of honor, of country, of place is yet to be heard by the soul of every Indian man and woman in Hindustan, and following hard upon it must sound the mighty overtones of labor and race."*

196. Caste as it is now and has been perhaps for over two thousand years is an

Caste as it is now.

institution resting on two ideas viz. one, a sense of primeval separateness on the part of each section which feels a kind of graded relation to every other, and the other, a belief that the observance of certain laws in regard to marriage, food, ceremonials and occupation—whose tether is now under an ever-lengthening process—is not merely a point of social economy raised for obvious reasons to the dignity of rank and honour, but of religious merit as well. The idea of highness and lowness in regard to caste, already referred to, has brought a number of useful occupations into disfavour with their traditional adherents; and this, added to the fatal unconcern of one caste for another, has well-nigh

* In connection with the so-called tyranny of Caste-law, it has to be remembered that, under certain circumstances, the cohesion of the group is well worth the sacrifice of the liberty of a few, and that the outraging of custom and the breaking of conventionality without strong reason are everywhere considered anti-social. *Per contra*, social pressure should not be allowed to sap the roots of independence as society itself "is a vague and irresponsible Magistrate, with so little illumination as to his own purposes and tendencies that he frequently mistakes the pioneers of his own march for deserters, and orders the stoning of prophets whose sepulchres and monuments will be erected by his children."

CHAP. XI. reduced the once rich and classic people of India to a state of material and mental serfdom which, it need hardly be said, has been more crushing in its action and must be more lasting in its effects than the most degraded form of political slavery known. All castes have failed in their respective duties and every caste feels that its appointed Dharma will not pay the best. It is not possible to say which was the cause and which the effect. The Brahmin has almost forgotten his mission in life and the work for which he has been fitted by long heredity. His *Kritayuga* ancestor thought in the spirit of the Advaitin that he was God himself. His *Kaliyuga* descendant may perhaps do the same, but without realizing the responsibilities of that position. The trading classes, such as we have, work merely for profit and without any social idea as to whether they are helping their producing countrymen or merely crushing them by ministering to a competing industry. In fact, all the universal and even national ideals involved in caste have been thrown overboard, and it is now but a seething mass of discontent, a dilapidated tower though of historic renown.

To caste have been traced, by many, all the modern evils of Indian social and political life. Against caste, it is believed, the severest attacks of Buddha were levelled. But it is considered, on the other hand, equally probable that it is the disorganization of caste and the degradation of its original ideals that have been the chief banes of India and that the greatest apostle of Universal love preached not against the co-operative institution that caste once was, but against the competitive tendencies that began to show themselves as a latter-day symptom of decay. Some entertain the hope that if even now society could so arrange itself that each community and member of that community would find their respective rights secured to them and would be free, as the Indian people were, by age-long acceptance, from a desire to encroach or fear of being encroached on, caste would be a source of strength and not of weakness.

197. The castes in Southern India have been considered by European writers to fall into two or three racial groups, the Brahmins being the Aryans, the *Sûdras* "Dravidans, Turanians or Scythian people who have adopted in a very highly developed form, the Aryan caste-system whose germs are found in the four-fold caste system of Manu," and the Parayans and the Pulayans, a class of Kol-Aryans who preceded the Dravidians. Dr. Caldwell thinks that "all the indigenous tribes who were found by the Aryans in Southern India belonged substantially to one and the same race."* The orthodox view, however, takes notice of no such racial differences, though deep-laid distinctions in respect of social rank are notoriously strong. According to a present-day exponent of great eminence,† "the theory that there was a race of mankind in Northern India called the Aryans and that the Southern-India Brahmins are the only Aryans that came from the north, the rest of Southern-India mankind are of an entirely different caste or race to the Southern-India Brahmins is entirely unfounded. Then there is the other idea that the *Sûdra* caste are merely the aborigines. What are they? They are slaves. They say history repeats itself." Because within historic times certain intelligent races coming in contact with some lesser intelligent ones constituted their children of mixed descent into a separate and subordinate organization, "from that example" says he "the mind jumps back several thousand years, and the same thing is repeated here, and the archæologist dreams that India was full of dark-eyed aborigines and the bright

* Caldwell's *Comparative grammar of the Dravidian Languages*.

† Svāmī Vivēkānanda.

Aryans came from the Lord knows where. According to some, they came from Central Tibet, others will have it that they came from Central Asia....Of late there has been an attempt made to prove that the Aryans lived on the Swiss lakes. Some say now they lived at the north Pole. As for the truth of it, there is not one word in our Scriptures to prove that he has ever come from anywhere which makes the Aryan go further than India and in Ancient India was included Afghanistan, there it ends.....The only explanation is to be found in the *Mahābhārata*, which says that in the beginning of the Satya Yuga, there was one caste, Brahmins* and then, by difference of occupation, they went on dividing themselves into all differences of caste.....In the beginning of the next Satya Yuga all these castes will have to go back to the same condition." "The solution of the caste problem in India," he proceeds to say, "therefore assumes this form, not to degrade the higher caste, not to out-crush the Brahmins. Brahminhood is the ideal of humanity in India.....he must not go.....it is no use fighting among the castes; what good will it do? It will divide us all the more, weaken us all the more, degrade us all the more, &c., &c."

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Whatever be the scientific value that may be attached to this opinion of an institution which, though sentenced to die, seems determined to live, the theory of ethnic identity, at least, for the whole of Indian India, is a safe working theory, an imperial idea, and makes for peace and good-will more than any other. As Lord Avebury says, "different races in similar stages of social evolution"—or degeneration, as the case may be, I would add—"often present more features of resemblance to one another than the same race does to itself in a different stage of its history." To say the converse, a race in different stages of its history may present such great differences as to strongly negative the possibility of these stages being anything else than separate races altogether.

198. The idea of making out a graded list of Hindu castes with reference to their relative status as now accepted more or less by society in general, took formal shape in connection with this Census. At the instance of the Census Commissioner for India, a memo of points to be considered in determining the order of precedence, along with a series of ethnographic questions, was prepared and circulated by Government among a number of persons competent to form an opinion on the subject. A provisional list was also framed to serve as a basis to proceed upon. Out of 111 persons to whom the list and questions were sent, replies were received from 26 and of these, only 6 felt prepared to offer views on the question of precedence.

As noted already, every caste was originally honoured by every other, as the function performed by one was, under the co-operative scheme of ancient Indian society, indispensable for the welfare of all the others. And, as long as this attitude prevailed and as long as the highest ideals of mental and spiritual culture were worked up to by all castes, adventitious circumstances such as related to the nature and value of the several caste functions or to personal, domestic and social customs, did not constitute elements of distinction between one caste and another. But, when gradual differences in development began to be noticed and the scholar neared the saint more than the handicraftsman, the less developed naturally considered the more developed as higher and the still lesser one, as lower. *Pari passu* with this recognition came, of course, the unconscious imitation of the higher by the lower. Brahminical observances began to be adopted by the non-Brahminical castes and

* By the term "Brahmins" the author must have meant, not external or functional, but internal or spiritual Brahmins. Diversity of occupation to suit the varying needs of an organized community may be assumed to have existed in all ages of the world's history.

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by easy stages the degree of approach to the Brahmin in forms and ceremonials became the guiding principle of the hierarchy of caste. Successive foreign invasions dating from the time of Alexander, aided by the natural decay incidental to the lapse of time, loosened the foundations of society, and to the demoralizing effect of the struggle for existence that followed is attributable the mediæval corruptions of the caste-system. With the re-awakening of rationalism, a revolt against unjustifiable distinctions is fast developing and the educated sections are beginning to feel that the re-arrangement of society on the natural lines of harmony between structure and function, with all disturbing elements of invidiousness thoroughly but cautiously eliminated, is the requirement of the day. The distinction between caste and caste, though persisting in certain parts of India and under specially favourable circumstances which cannot, from the nature of things, be expected to be permanent, has almost lost its vigour. And in view of the reaction that is setting in, the attempt to exhibit and record a dying difference will hurt the feelings of several sections of people and may even be looked upon as a retrogressive move. There is the further likelihood of its being taken by the masses as affixing the stamp of Government recognition to such a gradation. The Brahmins, the Malabar Kshatriyas, the Ampalavâsis, the Nâyars or Sûdras to use a more inclusive term, the indigenous artizan classes and the miscellaneous labouring castes considered as occupying the lowest rungs of the social ladder, represent in order the typical groups of Hindu society and may be clearly differentiated. As for adjudging between the component members of each, the practical difficulties are many. The status-regulating features are very irregularly distributed over the several castes and it is not easy to assign exact value to each of them. The difficulties are particularly great in Malabar where the existence of a number of quasi-Brahminical and intermediate castes and the peculiar customs in vogue greatly complicate the question. Viewed, therefore, from the standpoint of either scientific accuracy or public policy, the formulation of a scale of well-recognized social precedence for the Travancore castes has to be given up for the present.

In the succeeding pages of this Chapter, ethnographic details on the lines suggested by the India Commissioner and as far as could be collated within the time available and with the facilities at hand, have been put together and may, on the present occasion, be left to speak for themselves. When, as the result of the proposed Ethnographic Survey, unimpeachable data are placed before the world, the preparation of a precedence list will be a less slippery undertaking, and the help that such a list is intended to afford to Anthropometry in the discussion of caste is likely to be of a more substantial kind.

Descriptive and Statistical.

199. The Alavans or Uppalavans are so called because they work in Alams or salt-pans. They are also called Chitravaliars because they follow a *chitra* (interesting) occupation. Three or four centuries ago, seven families of them are said to have been brought over from the Pândyan territory to Travancore for working in the salt-pans. It is said that there are, in Tâmarakku/am, Putta/am and other places in South Travancore, inscriptions recording their immigration; but these have not been deciphered.

* The system of transliteration of Indian words for this Chapter is an adaptation of the one used by the late Professor Max Müller in his "Sacred Books of the East."

अ = a, आ = â, इ = i, ई = î, उ = u, ऋ = ō, ए = ri, ऐ = li, ओ = e, औ = ê, अण् = ai, ए = o, ऋ = ô, ऐ = au, क = k, ख = kh, ग = g, घ = gh, ङ = ng, च = ch, छ = chh, ज = j, झ = zh, ण = ng, ट = t, ठ = th, ड = d, ढ = dh, न = n, त = t, थ = th, द = d, ध = dh, म = m, प = p, फ = ph, ब = b, भ = bh, म = m, य = y, र = r, ल = l, व = v, श = sh, ष = sh, ह = h.

They speak Tamil. Marriage takes place both before and after puberty, the celebration lasting for three days. A dowry from eleven to one hundred fanams (Rs 1½ to 14) is given to the girl. Marriage may be conducted either in the bridegroom's house or in that of the bride. Polygamy is common. Divorce is permitted and widows may re-marry. When the divorce is made without proper reason, maintenance has to be given to the wife. The Alavans are flesh-eaters. Drinking is rare among them. Burial was the rule in ancient days; but now the dead are sometimes burned. Tattooing is a general custom. The tutelary deities of the Alavans are Sūstā and Bhadrakālī. As a class, the Alavans are very industrious. There are no better salt-labourers in all Southern India.

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The Alavans number in all 592—306 males and 286 females, and are returned by the Taluks of Agastisvaram, Eraniel, Kalkulam, Vilavankod and Trivandrum, the first-named containing nearly three-fourths of the total.

200. The term 'Ampalavāsi' (one who lives in a temple) is a group-name and is applied to castes whose occupation is temple service. The *Keralamāhātmya* speaks of them as Kshêtravāsinaḥ which means those who live in temples. They are also known as Antarālas, from their occupying an intermediate position between the Brahmins and the Brahmanical Kshatriyas of Malabar on the one hand and the Sūdras on the other. While according to one view they are fallen Brahmins, others such as the writer of the *Keralolpatti* would put them down as an advance from the Sūdras.

The castes recognised as included in the generic name of Ampalavāsi are:—

- | | | |
|----------------------------|----------------|------------------|
| 1. Nampiassan. | 6. Atikal. | 11. Vāriyar. |
| 2. Pushpakan. | 7. Nampiti. | 12. Nāttupattan. |
| 3. Pōppalli. | 8. Pilāppalli. | 13. Tiyyānni. |
| 4. Chākkīyār. | 9. Nampiyār. | 14. Kurukkaḷ. |
| 5. Brāhmaṇi or Daivampāti. | 10. Pishārati. | 15. Potuvāl. |

Though most of these divisions are shown separately in Imperial Table XIII, they are here treated as one for the sake of convenience. All these castes are not connected with pagodas, nor do the Muttattus who are mainly engaged in temple service, come under this group, strictly speaking. The rationale of their occupation seems to be that, in accepting duty in temples and consecrating their lives to the service of God, they hope to be absolved from the sins inherited from their fathers. In the case of ascent from lower castes, the object presumably is the acquisition of additional religious merit. Some details of traditional origin have been referred to below in regard to the chief divisions. But there is no guarantee of their authenticity. At the same time it is quite conceivable that the fear of even conventional sins was very great in the early unsophisticated ages of Malabar Hinduism. All considerations of sentiment and interest were then freely and spontaneously subordinated; and in their altruistic desire to keep up the purity of caste, persons whose offences would not otherwise be known except to the great Searcher of Hearts, did not probably hesitate to come forward and accept the mandate of public conscience with a cool self-sacrifice rarely surpassed in the history of human society. To form a self-contained community, therefore, for the fallen of various kinds, and to prevent them from infecting the general mass, various subsidiary and intermediate castes were organized as by a natural process, rules more in keeping with a relatively weak moral sense were prescribed, and every detail was so planned as to afford sufficient scope for its gradual strengthening. Society attached no stigma to these

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castes ; and one did not look upon his traditional origin with any more sense of mortification than one would feel at the possession of an evolutionary defect. Each member believed that by serving out his term of life in accordance with the canons prescribed, he would be returned to the position from which his distant progenitor fell. The moral effect of such an object-lesson on society in general was, of course, great. Viewed from the economic aspect, the occupations ordained for these intermediate castes seem to have been so arranged as not to disorganize society with reference to the division of labour and the contentment and harmony that characterized its working. The object and aim of the scheme of Indian castes is, as generally admitted, to enable society to keep up, by heredity, progressive skill and fitness in all the functions on which universal happiness depends. Its further object seems to be to keep out from the world's arena the chances of one occupational class trespassing on another and thus creating feelings of unhealthy rivalry.

The industrial Sûdra, as the foundation of society, was to be kept undisturbed by adverse influx, the exchanging Vaisya should not be demoralized by the letting in of possible competitors and the hereditary protector of internal order and external peace should not be handicapped by the admission of evolutionary tyros into his ranks. The delinquent Brahmin cannot be retained in the Brahminic function without lowering the standard of his caste. He had, therefore, to be allotted other functions. Temple service of various kinds, such as garland-making for the Pushpakan, Vâriyar and others and popular recitation of God's works, for the Châkkiyar, were found to hold an intermediate place between the internal functions of the Brahmins and the external functions of the other castes, in the same sense in which the temples themselves are the exoteric counterparts of an esoteric faith and represent a position between the inner and the outer economy of nature. Hence arose probably an intermediate status with intermediate functions for the *Antarâlas*, the intermediates of Hindu Society. The Kshatriyas having commensal privileges with the Brahmins come next to them in the order of social precedence. In the matter of pollution periods which seem to be in an inverse ratio to the position of the caste, the Brâhmins observe 10 days, the Kshatriyas, 11 days, and the Sûdras of Malabar (Nâyars), 16 days. The Ampalavâsis generally observe pollution for 12 days. In some cases, however, it is as short as 10 and in others, as long as 13 and even 14, but never 16 days.

The chief Ampalavâsi castes may now be taken up separately and a few descriptive notes given.

(1) NAMPIYASSAN, (2) PUSHPAKAN, (3) PUPPALLI AND (4) BRAHMANI:— These four castes form a sub-group of the Ampalavâsis known generally as *Unni* or more roughly as Pushpakans, a name based on community of traditional occupations, *i. e.*, preparing garlands (Pushpam) for the temples. Three accounts are given regarding the origin of the Pushpakan caste. Two refer to the physiological condition of their distant female progenitor and the third, to their occupation. Of the former, one makes the Pushpakan caste the descendants of a Brahmin woman conceived while her mother was in menstrual impurity; and the other which the Pushpakans hold in greater favour, considers them as the offspring of a Brahmin woman who, contrary to the laws of early marriage then in force, was not married till after puberty. If the latter account is correct, Pushpakans are, to judge by the present-day standard of Malabar Brâhmins, as good Nampûtiris as any others. But it is doubtful if the Nampûtiris at any time married their girls before puberty. And even if early marriage was once in practice among Nampûtiris, it is not probable that, contrary to the forces that have operated in other communities in the

direction of altering adult to early marriage, the Nampūtiris would have gone back to the early Aryan system.

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The occupation theory appears, however, to be least free of objection. These together with the Vāriyars and the Pishāratis are alone now entitled to prepare garlands for temples if we except the Pūppantārams and Kurukkals who have immigrated from the Tamil country.

Pushpakans who live to the south of Évūr in the Kartikapalli Taluk are called Pūppallis, another term that indicates their traditional occupation. The house of a Pushpakan is called Pūmatham (flower-house).

Occupation.—The Nampiassans, otherwise called Nampiyārs or Nampis, have at present no temple-service of any kind. They keep gymnasia or schools of training suited to the Indian system of warfare. They were the Gurus of the fighting Nāyars. They seem, however, at one time to have followed the profession of garland-making in temples. It is still the occupation of many Nampiassans in Cochin and British Malabar. The occupation of the Brāhmanis is to sing and do certain priestly or Brahminic functions at Nāyar marriages.

Social and Religious Ceremonials.—They are the same for all the members of this group, who observe most of the Brahminical ceremonies. The Upanayana is performed between the 8th and the 16th year. They are to repeat the Gāyatri ten times at each Sandhya, morning, noon and evening. The eldest son alone is entitled to marry as in the case of the Nampūtiris. Though an exogamous sub-division in that all Pushpakans belong to the same Gōtra, they freely inter-marry. Divorce is permitted and a Nampūtiri Brahmin may be accepted as the second husband. In these cases which are very rare, the children born of the second husband have the same right to the property of the first as the latter's own. Ammanayātam (the tossing and catching of exquisitely polished metal-balls) and Kaikottikkali (dancing, with clapping of hands) are the favourite amusements at a Pushpaka marriage. Their caste-government is in the hands of the Nampūtiri Vaidikas. For all usual ceremonies they select priests from their own caste. The Brāhmanis, however, have Ilayatus as their priests and follow the Marumakkathayam law. The period of pollution after death is 10 days as in the case of the Ilayatus and the Māttatus.

(5) CHĀKKIYĀRS.—The word 'Chākkīyār' is generally derived from Ślāghyavākkukār (those with eloquent words) and refers to the traditional function of the caste in Malabar society.

• *Origin.*—According to the Gātinirṇaya, the Chākkīyārs represent a caste-growth of the Kaliyuga. The offence to which the first Chākkīyār owes his position in society was, it would appear, brought to light after the due performance of the Upanayanasamskāra. Persons in respect of whom the lapse was detected before that spiritualizing ceremony took place became Nampiyārs. Manu derives Sūta whose functions are identical with the Malabar Chākkīyār from a Pratilōma union,* i.e. of a Brahmin wife with a Kshatriya husband.

Manners, Customs and Ceremonies.—Inheritance is in the female line. The girls either marry into their own castes or enter into the Sambandham form of alliance with Nampūtiris. They are called Illōtammamār. Their jewelry resembles that of the Nampūtiris. The Chākkīyār may choose a wife for Sambandham from among the Nampiyārs. They are their own priests; but the Brahmins do the purification (Punyāham) of house and person after birth or death pollution. The pollution itself lasts for 11 days. The number of times the Gāyatri may be repeated is ten.

* A Pratilōma as opposed to an Anulōma union is the marriage of a female of a higher caste with the male of a lower one.

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Occupation.—The traditional occupation of the Châkkiyârs has been, as already referred to, the recitation of Purânic stories. The accounts of the Avatâras have been considered the highest form of Scripture of the non-Brahminical classes and the early Brahmins utilized the intervals of their Vêdic rites, i.e. the afternoons, for listening to their recitation by castes who could afford the leisure to study and narrate them. Special adaptations for this purpose have been composed by writers like Nârâyana Bhattapâda generally known as the Bhattatirippât, among whose works Dâtavâkya, Pâncâlîsvayamvara, Subhadrâharana and Kauntî-yâstaka are the most popular. In addition to these, standard Sanskrit works like Bhôgachampu and Mahânâtaka are often pressed into the Châkkiyâr's service. Numerous Upakathâs or episodes are brought in by way of illustration, and the marvellous flow of words and the telling humour of his utterances keep the audience spell-bound. On the Utsavam programme of every important temple especially in North Travancore, the Châkkiyâr-kûttu (Châkkiyâr's performance) is an essential item. A special building known as Kûttampalam is intended for this purpose. Here the Châkkiyâr instructs and regales his hearers, antiquesly dressed and seated on a three-legged stool. He wears a peculiar turban with golden rim and silk embossments. A long piece of cloth with coloured edges wrapped around the loins in innumerable vertical folds, with an elaborateness of detail difficult to describe, is the Châkkiyâr's distinctive apparel. Behind him stands the Nampiyâr, whose traditional kinship with the Châkkiyâr was just referred to, with a big drum in front of him called Milâvu whose bass sound resembles the echo of distant thunder. The Nampiyâr is indispensable for a Châkkiyâr-kûttu and sounds his mighty instrument, at the beginning, at the end and also during the course of his recitation when the Châkkiyâr arrives at the middle and end of a Sanskrit verse. The Nangayâr, a female of the Nampiyâr caste, is another indispensable element and sits in front of the Châkkiyâr with the cymbal in hand which she sounds occasionally. It is interesting to note that amidst all the boisterous merriment into which the audience may be thrown, there is one person who has to sit emotionless like a statue. If the Nangayâr is moved to a smile, the Kûttu must stop, and there are cases where in certain temples the Kûttu has thus become a thing of the past. The Châkkiyâr often makes a feint of representing some of his audience as his characters for the scene then under depiction. But he does it in such a genteel way that rarely is any offence taken. It is an unwritten canon of Châkkiyâr-kûttu that the performance should stop at once, if any of the audience so treated should speak out in answer to the Châkkiyâr who, it may be added, would stare at an admiring listener and thrust questions on him with such directness and force as to need an extraordinary effort to resist a reply. And so realistic is his performance that a tragic instance is said to have occurred when, by a cruel irony of fate, his superb skill cost a Châkkiyâr his very life. While he was explaining a portion of the Mahâbhârata with inimitable theatric effect, a desperate friend of the Pândavas rose from his seat in a fit of uncontrollable passion and actually knocked the Châkkiyâr dead when, in an attitude of unmistakable, though assumed, heartlessness, he as personating Duryôdhana inhumanly refused to allow even a pin-point of ground to his exiled cousins. This, it is believed, occurred in a private house whereafter Kûttu was prohibited except at temples.

(6) ATIKAL (literally slaves or servants):—Tradition states that Samkarâchârya, to test the fidelity of certain Brahmins to the established ordinances of caste, went to a liquor-shop and drank some stimulants. Not recognising that the obligations, from which Adepts like Samkara were free, were none the less binding on the proletariat, the Brahmins that accompanied the sage made this an excuse for their drinking too. Samkara is said to have then entered a foundry and swallowed a

cup of molten metal and handed another to the Brahmins who had apparently made up their minds to do all that may be done by the *Āchārya*. But they begged to differ, apologized to him as *Ātiyāls* or humble servants and accepted social degradation in expiation of their sinful presumption. They are now the priests in temples dedicated to *Bhadrakālī* and other goddesses that receive offerings of liquor. They practise sorcery and aid in the exorcising of spirits. They have the *Upanayanasmakāra* and wear the sacred thread. The *Simantam* ceremony is not performed. They are to repeat the *Gāyatri* 10 times and observe 11 days' death-pollution. Their own caste-men act as priests. The *Ātiyammamār* wear the same jewelry as the *Nampūtiri* women, but do not screen themselves by a cadjan umbrella when they go out in public, nor are they accompanied by a *Nāyar* maid.

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The *Pitāranmār* and the *Pattoli Māssatus* are other classes of *Ampalavāsis* who perform priestly service at the shrines of female deities like *Bhadrakālī*. These three castes, however, neither inter-marry nor inter-dine.

(7). **NAMPITIS:**—*Nampitis* are of two classes, the thread-wearing and the threadless. The former have their own priests, while the *Ilayatus* perform the required sacerdotal functions for the latter. Their ceremonies are very much like those of the *Kshatriyas*. Tradition connects them with royalty acquired under rather unenviable circumstances. They are, therefore, called *Tampurāns* (lords) by the *Sūdras*, and also *Mūppinnu* (elder) or *Kāranavappāt* (uncle) head of a matriarchal family. They observe 12 days' pollution and inherit in the female line. Their women are called *Māntalu*. The chief man among the *Nampitis* is the *Kāranavappāt* of *Kakkāt* in British Malabar.

(8) **PILĀPPALLI:**—The *Pilāppalli* is an interesting caste almost confined to Travancore. There are traditions connecting them with both ends of the scale. One says that they were originally *Sūdras* belonging to the *Pilāppalli* house elevated under circumstances whose exact nature does not at present transpire. According to the theory of their Brahminical origin, the offence arose thus. In the palmy days of the *Chempakassēri Raja* (*Ambalapazha*), the attendant on duty at the time was entitled to any offering placed before the Royal presence. When a distant ancestor of the *Pilāppallis* was on duty, a rare fish was laid as an offering before the king and the Brahmin attendant in waiting had to accept it and along with it degradation in social status. The word itself has been, in consonance with this theory, derived from *Balāltalli* (forcibly-ejected)—a derivation which may be taken to suggest an unmerited punishment.

The wedding ornament of the *Pilāppalli* woman is the *kumpalattāli*, and not the *cherutāli* as in the case of the *Nampūtiris*. Their ear-ornament is the *Vattachchuttu*. They are matriarchal in their inheritance. The period of pollution observed is, as with the Brahmins, 10 days. Offerings are made in honour of departed ancestors on new-moon days, but no oblations of water (*Tarpanam*).

(9) **NAMPİYĀR:**—The term '*Nampiyār*' is applied to four classes of people.

1. The *Nampiyār* proper.
2. The *Tiyāti Nampiyār* or the *Tiyāttunni*.
3. *Nāyar Nampiyārs*, so called from having once been chiefs of territories, e. g. the *Iruvanāttu Nampiyārs* of Malabar fame.
4. *Pushpaka Nampiyār*, probably a confusion with *Nampiasan*, called also *Mālakettu* (garland-making) *Nampiyārs* or the *Pūnūllu Nampiyārs*, i. e. the *Nampiyārs* who wear the Brahminical thread.

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General:—The present description relates to the Nampiyârs belonging to the first class. They wear no sacred thread and their women called Nangayârs have only the Sambandham form of alliance with their own caste-men, Nampâtiris, Tirumulpâts and Châkkiyârs. The traditional kinship of the Nampiyâr with the Châkkiyâr has been referred to already. Nampiyârs may sit for meals in the same row as the Châkkiyârs, but not a Nangayâr and an Illâmma, as females in all countries are zealously orthodox. If an Agnihôtri Nampâtiri dies in the neighbourhood, the Nangayâr has to go to the cremation ground and to perform what is called Chândalakkûttu. In the Kûtiyâttam performance, the Châkkiyârs and the Nangayâr have to appear on the stage. The Nangayâr's wedding ornament is called Pollattâli. The other neck-ornaments are the Êntram and Kuzhal.

(10) PISHÂRATI and ÂZHÂTI:—These two names are applied to the same class of persons, those to the north of Quilon being called Pishâratîs and those to the south, Âzhâtîs or Tekkan (Southern) Pishâratîs. Their general appearance resembles that of a Nâttukôttai Chetti, but from whom in the matter of wealth the Pishâratî is as the poles asunder.

History:—The origin given in the Kêralolpatti and usually accepted is that a Sanyâsi elect having allowed the sacred thread and the tuft to be removed as preparatory to the entering of the Sanyâsa stage found out the mistake before it was quite too late. He was probably alarmed by the prospect of having to lead a cheerless life of severe austerities all the remaining years of his life. This Pishâra having under such circumstances chosen to run away (ôti) and re-entered worldly life, he and his descendants were called Pishâratîs. He is said to have married a Vâriyar woman, hence the feeling of mutual kinship evinced even now by these two classes. The late Prof. Sundaram Pillai writing in his *Early Sovereigns of Travancore* rejects this derivation and traces the Pishâratîs to the temple-officials of the Buddhistic period. He says, "I would allow again the Buddhistic monk, Bhattaraka, to go through his slow evolution of Bhattaraka Thiruvadi, Badara Thiruvadi, Balara Thiruvadi and Bashara Thiruvadi before I identify him with our modern Pisharati, whose puzzling position among the Malabar castes, half-monk and half-layman, is far from being accounted by the silly and fanciful derivation Pisaharakal plus oti, Pisaharakal being more mysterious than Pisharodi itself." As far as we could gather from early and mediæval Travancore inscriptions, there appears to have once existed an officer called Pitâra Tiruvati attached to every important temple, the nature of whose duty cannot be now ascertained. He received large perquisites and to the Bhattâraka of Nelliâr extensive paddy-lands were given. If Bhattâraka, the Trêtâyuga type of an apostate Brâhmin, be the original Pitâra, then Pishâra ôti may be a contraction of Bhattâraka Tiruvati. At the same time it must be said that the usually accepted derivation is not wholly improbable.

Ceremonials:—The Pishâratîs are their own priests. The Nampâtiris do only the purification, but do not pour the consecrated water on the body. It is thrown over the roof and allowed to trickle down on the persons to be purified, who, standing underneath, project their heads beyond the eaves. The Pishâratîs have no ceremony at birth (Gâtakarma). The Pishâratî's Brahmin ancestor having relinquished the thread, he does not wear it now. There is, however, in the place of the Upanayanam and Gâyatri, an initiation into a Vaishnavite mantra called Ashîakshara. A pot of consecrated water is poured over his head (Kalasam ozhikûka) as a preparatory sacrament. Immediately afterwards the Pishâratî